

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaastical Affairs.

### PROGRESS AND PROSPECTS.

Not many days hence the Council of the Liberation Society will meet according to its wont, and in the evening of the same day the annual public meeting of the friends of the society will be held in the Metropolitan Tabernacle. The council will, as usual, receive a report of the proceedings of the foregoing twelvemonth, and will transact the business arising out of it. We cannot doubt that the document to be read in their hearing will be as well worth their attention and admiration as the yearly *resumes* drawn up by the secretary commonly have been. In some respects, however, the report will resemble, we anticipate, several which were presented during the earlier history of the society. It will record no brilliant triumphs; it will lament no disastrous defeats; it will probably submit a fair statement of the work that has been done, survey the general conditions of the field in which it is being carried on, and, perhaps, glance at the prospects on which the friends of religious equality may count. We speak not according to knowledge, but according to expectation. Looking back at the proceedings of the year, we surmise that the main burden of the official report of the executive committee to the council must needs relate to the spell of work done, to the quantity and quality of the seed sown, to the area over which organisation has been extended, and to the activities which, like the budding of the trees at spring time, give promise of a near approaching season of blossoming and fruit-bearing.

The men who are most deeply interested in the operations of the Liberation Society, although of course by no means indifferent to a present reward of their exertions, are not unaccustomed to plod on their way in faith. They believe the work in which they are engaged is a good work, agreeable to the mind of God, and largely conducive to the advantage of their fellow men. They know it to be one of great difficulty. It is political, indeed, but the political benefits of which are not easy to render visible to the great body of the electors. Perhaps that grade of society which will most profit by its success is the least qualified to appreciate its vast importance. It is a little discouraging that whilst enthusiasm can be excited in favour of the convict Orton by appeals which

gain their sole force from the ignorance of those to whom they are made, little practical effect is produced by even the most stirring and eloquent expositions of the evils, spiritual, political, and social, which grow out of the soil of our present ecclesiastical policy. Peradventure it would not be impossible to stir the passions of multitudes in relation to the question of disestablishment and disendowment. But it is felt to be a question which ought to be settled by reason, not by passion; by a true reverence for religion, and not by contempt of it; and hence, of course, the preliminary labour is not only difficult in itself, but slow in its effects; and the sanguine expectation which men feel in regard to other political objects that multiplicity of means will bring about speedy results, is in this case likely enough to be disappointed.

The soil, it is true, is not everywhere propitious—not equally so, at least. Yet the persistent work of seed-sowing, wherever opportunity occurs, or can be made, for carrying it on, is sure to be productive of a proportionate crop. No effort in this direction can be unwise, because no effort will eventually be lost. The work which the society has before it is, at any rate, a simple one. For a time its effects will not be apparent, but it may be calculated upon with unwavering confidence that the moment will come when all that is doing, or has been done, or will be done, will help towards the realisation of the end desired. We have to saturate the public mind with enlightened views and just sentiments on the question at issue. Prejudice has to be melted down; misapprehensions have to be removed; fears have to be soothed away; wholesome resolutions have to be formed and stimulated. Truth can do all this—always supposing that truth is with us. It cannot be presented even to those who are most irreconcilably opposed to it without, after a while, permeating their understanding and their conscience. But it may be a weary time of waiting before we are able to see the fruit of our efforts. Patience is our duty; perseverance in well-doing carries with it our hope of reward. There are many indications that the end is approaching. But, for the present, probably for two or three years to come, the friends of religious equality must be content to walk by faith and not by sight.

Then will come the spring time, which will be followed by the harvest. It will come suddenly, as the lightning comes, which flashes from one quarter of the heavens to another. It will probably come quite unexpectedly, and amaze men by the rapidity of its development. It will come, most likely, out of some unforeseen and trivial incident—as the Reformation did, as the Reform Bill did, as the abolition of the Corn-laws did, as the disestablishment of the Irish Church did. When the mind of the nation is fairly prepared for, and has become susceptible to, the ideas which are involved in the subject, the declaration of some statesman, or the pressing exigency of some political party, or the indiscretion of some section of the clergy, or, it may be, some panic in society, will quicken into life and power and activity the whole mass of truth and sentiment that for years past has been laboriously stored up there. What is now seemingly apathetic will become alive, and even sensitive. Where there is now no preponderance of will, there will be irresistible determination. The little speck of cloud on the horizon will rapidly ex-

pand over the whole firmament. The previous stillness will give place to a magnificent agitation of conflicting elements. The original movers in the affair—so many of them as may then be living—will stand by and witness in astonishment the transformation which will utilise all their preceding efforts, and they will have nothing further to do than in gratitude and delighted anticipation to sing, "*Nunc Dimittis*." It is a time worth waiting for; worth working for; but it is not yet. Nevertheless, it may be much closer at hand than most of us are prepared to expect.

### THE BURIALS BILL DEBATE.

ANY candid person reading last Wednesday's debate, who could for the time being divest himself of all prejudices and surroundings, would be amazed that even so small a majority as fourteen in a British House of Commons could at this time of day be found to support a monopoly for which so little has to be said; that year after year, notwithstanding the agitation which has gone on since 1863, has yielded no tangible result; and that so small and politic a concession should have been so long withheld. When it is said that this is our English way of doing things, we have said all that can be said superficially in excuse for this obstinate resistance to an equitable demand. Such an array of cogent arguments as was marshalled by Mr. Osborne Morgan, and the closing impressive appeal of Mr. Bright, could only fail of effect upon a House resolved not to be convinced. All throughout those weary twelve years of Parliamentary discussion the grievance has been admitted on all sides. Church-rates have gone; the universities have been thrown open; but the graveyard monopoly remains intact, albeit large majorities in the House of Commons have condemned it, and select committees have sat to discover the best means by which it may be removed without too greatly shocking clerical prejudices.

Why is this particular grievance so tenacious of life? Why do not the bishops and clergy of the Established Church purchase a cheap popularity by surrendering a claim which altered circumstances have made so incongruous? The truth is that the real reasons for this pertinacity are not directly avowed. Hence the puerile arguments urged in its defence during the late, as well as in each preceding debate. Those pleas do no credit to the House of Commons. They have not an atom of solidity, and can only be regarded as transparent excuses for a denial of justice. In his weighty opening speech, Mr. Osborne Morgan, anticipating the line of defence which his opponents would take up stated, without his facts being challenged, that in England, while only 531 cemeteries existed, there were from 12,000 and 13,000 parochial graveyards in which Nonconformists must be buried silently, or with a service not always congenial and sometime objectionable to their relatives. Nevertheless one Conservative after another assumed that the grievance was being gradually cured by the extension of cemeteries, and even the Home Secretary did not disdain to rest his defence of the monopoly on this ground. Again it was contended that the parochial burial-grounds, if thrown open, would be the arena of scandalous scenes, of political harangues, and the occasion of tumultuous assemblages. Though many years' experience of the free use of parish graveyards in Scotland and Ireland gives not a solitary fact to sustain this charge, it is still confidently put forward, and that too after the supporters of the bill had gone to the verge of weak concession by the acceptance of cumbersome and stringent safeguards against such imaginary excesses. Again, it is urged that Dissenters who build chapels ought also to create their own burial-grounds—an argument the meanness of which can hardly be apparent



to those who enforce it. And lastly, it is said that the removal of this grievance would create another grievance more intolerable—on which we shall have something to say presently. Yet these are the chief grounds on which this long-contested measure has been again rejected. If the country were France or Germany—where indeed such things are unknown—Englishmen would denounce them as intolerant, and Mr. Newdegate, who pertinaciously supports the burial-ground monopoly in Parliament, would bewail such narrow-minded bigotry in his most solemn tones.

There are two sufficient reasons why the Burials Bill is so obstinately resisted, though neither of them is plainly avowed. One is the invincible objection to recognise the burial grounds as national property, and the clergy as only trustees. The fact is, indeed, implied by the proposals made in Parliament on both sides of the House for some sort of legislation. But an interference which in theory, at least, affects the incumbents of so many thousands of parishes, is viewed with distrust, if not with alarm. Authorised intrusion into the burial-ground by Dissenters would be a palpable encroachment on the immemorial rights of the parson. If Parliament legislates for the churchyard, why not for the Church fabric? Behind this bill, or any bill of this kind, is seen by clerical eyes the spectre of disestablishment, which Mr. Forster, Mr. Bright, and "Anglicanus," vainly assure them would be less threatening if this peculiarly bitter grievance were removed. Not less weighty is the objection to the performance of burial rites by anyone besides the incumbent of the parish. The strength of this plea is in proportion to the sacerdotal views of the incumbent. High-Churchism being now in the ascendant, this repugnance to recognise the claim has prodigiously increased since Sir Morton Peto introduced his first Burial Bill. The majority of the clergy resent being dealt with as the servants of the State. "Spare their susceptibilities," say the Solicitor-General and Home Secretary. This claim was forcibly dealt with by Mr. Roebuck, who does not see why the ecclesiastical scruples which have sprung out of new views of the sacred character of clerical functions should be a reason for withholding justice to parishioners, and who justly remarks that it is this sacerdotal spirit which has created more heart-burning and more mischief, because of its mysteriousness and its difficulty, than any other which has engaged the attention of mankind. It is not so much for the Established Church *per se* for which Mr. Cross and his friends now plead as for a clerical caste that cannot be induced to abate its priestly claims.

Was it the danger which threatens from this quarter—the fears of a clerical body which is anxious to repudiate State interference with itself—that so seriously affected the division last Wednesday in a Conservative Parliament? The fact that the bill was thrown out by the narrow majority of fourteen is liable to be misinterpreted. We believe that Mr. Bright, echoed by the *Times*, appeals in vain to the Government and Parliament in this matter. The lesson taught to Liberals and Nonconformists by twelve years of obstinate resistance, or strategical evasion to a concession in England which was long ago granted to Scotland and Ireland with the best results, is that the time for throwing open the parish churchyards as proposed in Mr. Osborne Morgan's bill may be very far distant. It will encounter, as it has heretofore done, a most determined clerical resistance, as Mr. Cross's appeal plainly indicates. That right hon. gentleman might be disposed to do as a member what he cannot do as the Cabinet Minister of a Government deeply indebted for the support of the rural clergy. Nevertheless, such debates as that of last Wednesday are invaluable for teaching purposes. We better know with whom we have to deal as the upholders of an indefensible monopoly. We know also that in this session, as well as in the last, the Liberal party has been most united, and has polled its greatest strength, when throwing itself into questions involving the principle of religious equality. Mr. Osborne Morgan, who so often in the last Parliament led the Liberals to numerical, though always barren, victory on the Burials Bill, has no reason for discouragement at having taken in hand this session what seemed to be an almost desperate cause. We hope he will be encouraged to persevere, though we have little hope that a Parliament which is insensitible to such impressive appeals as were made by Mr. Bright will concede his demands. It is not so much the Government but the Church behind the Government which utters the *non possumus*, and will, we think, continue to do so, as long as it enjoys a monopoly of State favour and support.

#### ECCELESIASTICAL NOTES.

"Anglicanus" (why may we not say Dean Stanley?) has written a characteristically generous letter in relation to the Burials Bill. A clergyman had written to the *Times* to intimate that by the Irish law of burial of 1824, Nonconformists must first obtain the consent of the incumbents before being allowed to conduct a service. This was the case, but the consent was practically a compulsory consent, for Dean Stanley quotes the words of the Act, which are as follows:—

And be it further enacted that if such permission shall in any case be withheld, the cause of withholding the same shall be specially and distinctly declared in writing by such officiating minister of the Church of Ireland; one part of which written declaration shall forthwith be delivered to the person making such application [for burial], and one other part thereof shall be forthwith transmitted to the bishop of the diocese in which such churchyard shall be situated, and shall by him be transmitted forthwith, signed by the registrar of such diocese, to the Lord-Lieutenant or other chief governor or governors of Ireland.—(5 Geo. IV., c. 25, sec. 3.)

But here Dean Stanley is as much in the wrong as the clergyman. This was the law: the dean altogether ignores the Act of 1868, which secures to Irishmen more than was demanded in the English Burials Bill which has just been rejected. That bill was brought in by Mr. Monsell, was supported by the Government, proceeded as follows:—

1. That whenever, after the passing of this Act, any person, notwithstanding that he may not have belonged to the United Church of England and Ireland, shall be buried within any churchyard or graveyard attached or belonging to any rectory, vicarage, church, or chapel of such church, it shall be lawful for the priest or minister of the religious denomination to which such person may have belonged at his or her death, without any previous permission having been obtained or asked for, to attend such burial, and thereat to read such prayers or perform such burial service as is usual and customary at burials of persons belonging to such religious denomination; and any person wilfully obstructing such prayer or burial service shall be deemed guilty of a misdemeanour, and shall be liable to be prosecuted therefor. Provided always that such prayers shall not be read, nor such burial service performed, during the time of the celebration of Divine service in said church or chapel.

2. Nothing herein shall authorise or justify any interference with, or interruption of, the celebration of Divine service in the church or chapel to which such churchyard or graveyard may be attached or belong, or the obstruction of persons going thereto or returning therefrom.

3. This Act shall extend to Ireland only.

The second reading of this measure was carried by 74 to 51, and passed through committee with some unimportant amendments. It was also carried through the Lords, and as it ultimately stood it was passed into an Act, of which the primary clause is as follows:—

That whenever after the passing of this Act any person who at the time of his or her death shall not have been a member of, and in communion with, the United Church of England and Ireland, shall be buried, as of right, within any churchyard or graveyard, the soil or freehold whereof shall be vested in any rector, vicar, or other incumbent, it shall be lawful for the priest or other minister of the religious denomination to which such person shall have belonged at the time of his or her death, and he is hereby empowered, to attend such burial service at the grave in such churchyard or graveyard as is usual and customary at burials of persons belonging to such religious denomination; and any person wilfully obstructing such prayers or burial service shall be deemed guilty of a misdemeanour: Provided always, that such prayers shall not be read nor such burial service performed, either wholly or in part, during the time of the celebration of Divine service or any rite or ceremony of the said United Church, or during the catechising or other instruction to children or young persons in the church or chapel to which such churchyard or graveyard belongs, nor within half an hour before the commencement or after the conclusion of any such celebration, catechising, or instruction, nor during the time at which the incumbent or minister of such church or chapel, or any other minister or other ecclesiastical person, shall be performing the burial service in such churchyard or graveyard, nor during the performance of any other burial service therein: Provided always, that nothing in this Act shall confer any right of burial where no such right already exists, or shall affect the rights or privileges of any ordinary, rector, vicar, or other incumbent.

We put the Bill and Act together in order to show exactly what alterations were made, and that those alterations did not touch the principle of freedom of burial. The other clauses provide that burial services shall not be interfered with, that notice of the intended burial shall be given to the incumbent twenty-four hours before it takes place, and that if the incumbent has no service going on at the time, the burial shall take place; but if he has, another hour must be appointed. New churchyards laid out especially for Episcopalians, where old parochial churchyards are existing, may be exempted by the Lord-Lieutenant in Council, on the application of the incumbent, from the operation of the Act. We complain not merely that we cannot get the right conceded to Irish Nonconformists in 1868, but that we cannot get such restricted liberties as those conceded in 1824.

But, although Dean Stanley's information is im-

perfect, his heart and judgment are sound, and the manly letter which appeared in the *Times* of yesterday, should earn for him a grateful feeling from all Nonconformists. It is not every Church dignitary who would write as follows:—

What was, even in the inflammable state of Ireland, thus long permitted alike by the Legislature and by the incumbents to the Nonconformists and Roman Catholics of that island—what is freely permitted in Scotland, not merely (as Mr. Bright observed) to the fierce opponents of the Established Church from among its Presbyterian seceders, but to Anglican clergy and to Episcopalian Dissenters north of the Tweed—ought surely to be gratefully hailed by the clergy of the Established Church of England as a means of binding closer together the hearts of all Englishmen to the National Church, which our Nonconformist brothers, if not in life, at least in the hour of death and the day of mourning, are thus anxious to claim as their own. At least let us be saved from the scandal of perpetuating in our country parishes the "walls of partition" which disfigure our town cemeteries. At least let the ministers of the Nonconforming communions be placed in this respect on the same footing with regard to the incumbent as has thus long been conceded by the law in Ireland—that is, on an equality with all other clergy of the Established Church; and let us hope that the same proviso which proved so effectual in preventing any untoward difficulties on the part of the Irish clergy would be at least as effectual in the case of the incumbents of the Church of England.

"Honour where honour is due," and therefore we have to express our approbation of the article in the *Record* of Friday upon the Burials Bill. After a reference to the character of the debate, the *Record* says:—

We do not often agree with Mr. Bright, but on the present occasion we must say we share his regret that the Home Secretary omitted to hold out some hope of an attempt on the part of the Government to deal with the difficulties—great difficulties, no doubt—of this question. This omission is the more to be deplored, because, two or three years ago, as Mr. Forster reminded him, he and his present colleague, Mr. Gathorne Hardy, admitted the existence of a grievance, and believed they had found a remedy for it. On Wednesday, indeed, he practically repeated this admission, and expressed his perfect willingness to meet it, though not in the way proposed by Mr. Osborne Morgan's Bill. This being so, people will naturally ask why he does not bring forward his scheme? As for Mr. Talbot's Interments Bill, it is mere trifling with the subject, and though it could, of course, be passed without difficulty, it would not effect by one jot the future agitation and discussion. Cannot the Government see that, so long as it assumes a *non possumus* attitude, and, strong in the confidence of being able to reject every adverse bill that may be proposed, refuses to do anything whatever, it is giving the Liberatorists an untold advantage? As the case now stands there are great facilities for arriving at some arrangement. For ourselves we have often advocated a policy of conciliation.

In the same journal we find the following:—

An eminent correspondent writes: "I find it to be a very generally received opinion among well-informed public men that the disastrously small majority against the Burial Bill is due to a distinct feeling that there is a growing assumption on the part of the clergy which must be checked. The Owston case of last year is said to have had a very great effect; and recent matters [in the Oxford diocese, Mr. Coley] have sadly helped. The High-Church party deny that there is any alienation between clergy and laity,—but all public opinion points the other way. The feeling is very strong against clerical assumption, and it will be still stronger. How shocking it seems that just when conciliatory conduct and sound Protestant principles would carry us through all our difficulties, there should be just the reverse conduct and principles shown by a large body of the clergy."

The High Church newspapers write in the old way, the *John Bull* characterising the bill as "a monstrous one," the *Church Review* sneering at it, and so on. The former paper suggests a committee of the House of Lords, forgetting that every point has already been discussed in a committee of the House of Commons. The time has gone by for committees, as the time has gone by for compromises.

We are glad to see that the Athanasian Creed Reform Bill has passed the third reading in the Irish Church Representative Body. The most vigorous opponent was the Primate, but the opposition of Archbishop Trench was scarcely less vigorous. It was, however, of no avail, and in the end, the bill having been carried by overwhelming majorities of laity and clergy, only the two archbishops and two bishops were found voting against it. So it has passed into law as a part of the reformed Prayer-book of the Free Episcopalian Church of Ireland.

One is often surprised to meet with extraordinary common sense in a person who has, as a rule, not even an ordinary quantity of that valuable quality. There is an instance in the *Church Times* of last week on the Owston Tombstone Case. Our readers know that the Wesleyan Committee have decided to prosecute the case. Our own opinion is that they will lose it; but legal right has nothing to do with moral right. But the *Church Times*, while approving the motives of the Bishop of Lincoln and the incumbent of Owston, thinks that they are making a great mistake. It is of opinion



that the point at issue is "not worth fighting for." Then follows such language that a good many of our readers will be surprised to find in a Ritualistic journal:—

It is only comparatively recently that the term "Reverend" was admitted to be appropriate only to the clergy. If we do not mistake, the title was ordinarily applied to Justices of the Peace until the middle of the last century, a remnant of which custom is still noticeable in the mode of addressing magistrates as "Your Worship" or "The Worshipful the Mayor." As to the exclusive application of the title to the regularly ordained clergy of the Church, we are really not aware that any positive right of the kind exists. It is, at best, a partial concession which has gradually grown up in our midst. We say a partial concession, since, for at least two or three generations, Nonconformist ministers have, amongst their own people, been dignified with this prefix to their names, and we see no reason why it should be interfered with, if it pleases them to use it. Granted the patent fact that religious Nonconformity exists, it is surely desirable on various grounds that Nonconformist ministers should have some title by which the office to which they have been elected by their fellows should be distinguished. We presume that if Mr. G. E. Smith, or the Bishop of Lincoln, had occasion to write on some business to Mr. Spurgeon, for instance, they would consider it rude, and something more, to address the envelope to "C. H. Spurgeon, Esq.," and would as naturally style him "Rev." as we should ourselves. If so, why should they object to having the title "Reverend" placed on a tombstone, when those about to erect it desire to indicate that the deceased is the daughter of a Nonconformist minister?

Lastly, after much more writing to a similar effect, the *Church Times* is of opinion that it is just as well that the Church should not make itself more unpopular amongst the Nonconformists than it is now.

In another article we find this sentence, which we quote as last words before the annual meeting of the Liberation Society next week:—

The Liberation Society has been strengthened by success, and will in due course contend for, and most probably achieve, disestablishment in Scotland first and in England afterwards.

#### THE LIBERATION SOCIETY.

The unusual demands upon our space this week compel us to condense the reports of meetings held in support of the disestablishment movement, although there is much to report. One, the most interesting meeting, was held at York on the 19th, in the chapel connected with the long pastorate for fifty years of the Rev. James Parsons. Mr. Henry Vincent was the lecturer, and Mr. Joseph Rowntree occupied the chair. Mr. Rowntree, as chairman, moved a resolution in favour of the separation of Church and State, which was seconded in a very effective speech from the Rev. John Hunter. Mr. Vincent's address is described in the *York Herald* as an eloquent and stirring oration. In the course of it the lecturer referred, with some pathos, to the occasions upon which he appeared before the people of York in 1848 and 1852, and remarked upon the growth of the question since that time.

Mr. George Howell delivered a lecture at the Concert Hall, Lord Nelson-street, Liverpool, on the 21st, the subject being, "The Political and Social Aspects of the Church of England." Mr. R. C. Carter, the Liberal leader of the Parliamentary Debating Society, occupied the chair, and there was a large audience of working men. Mr. Howell, who spoke in very strong language upon the Establishment, excited great opposition, especially when he referred to the opposition of the Church to all Liberal movements, and the sympathy of the clergy with the American slaveholding section in the civil war. The bulk of the audience, however, we are told, unmistakably sympathised with Mr. Howell. At the close of the lecture, which was received with mingled cheers, hisses, and shouting, the cheers however predominating, some persons rose to speak, but the noise of Kentish-fire and singing for the most part drowned their remarks. Votes of thanks, however, were moved and carried, after which those on the platform retired, a rotten egg or two following them.

Mr. Gordon has lectured at West Bromwich to a large audience; at Madeley (Fletcher's parish)—where no such meeting had been held before; at Bristow to a crowded audience, where the vicar ineffectually opposed; and at Tamworth, where the vicar, two of his curates, and other clergymen, put in an appearance. The vicar addressed the meeting from the Broad Church point of view, in a speech that is described as of an admirable character. Then Mr. Gordon went to Dudley, where, also, there was a large audience, and next to Bradley—a first but crowded meeting, over which the Unitarian minister presided. At this meeting Mr. Gordon was accompanied by Mr. Rawson and Mr. Muscroft, of Sheffield; at the previous meetings by Mr. Geo. Hastings, of Birmingham.

Other meetings have been held all over the country. At Little Lever, the Rev. Chas. Williams lectured on the 21st on "Church Property," following up a local controversy upon this subject. On the 20th the Rev. J. S. Withington, of Leeds, lectured in the Free Methodist Chapel, Goole, where there was a good attendance. On the 21st the Rev. Mr. Adams, of Daventry, lectured in the Town Hall, Dunstable. On the same evening the Rev. Mr. Brooks lectured at Hook Norton, and on the following evening at Banbury, where a request was made for another lecture. The

Rev. Wm. Heaton, of Shirley, has delivered several lectures during the month at Alresford, Alton, Guildford, Aldershot, Havant, and Petersfield. On the 16th he was at Portsea, where Mr. Heard recently lectured. Here a clergyman spoke in opposition, but with perfect good temper. Last Wednesday Mr. Heaton was at Horton Heath, where a good many Churchmen were present.

This country district work is being carried on with great success everywhere. We notice that the Rev. G. Scott James is keeping up his Warwickshire work. Last Thursday he was at Aston Cantlow. A meeting has also been held at Parton, attended by the Rev. W. E. Darby and Mr. F. Goodrich, and also at Aston Keynes, attended by Mr. Darby.

This week is pretty full of engagements, then comes the annual meeting of the society, after which the friends of the movement may reasonably expect some comparative rest. But a great deal can be done during the summer months, and what can be done will be.

THE LIBERATION SOCIETY will close a season of unusual activity and interest with the annual meeting of the council on Wednesday next; followed by the usual public meeting in the evening. The Council meeting is to be held at the Cannon-street Hotel, and is to be presided over by Mr. A. Illingworth, one of the treasurers. Mr. Henry Richard, M.P. is to preside at the—what we shall venture to call, by anticipation—great meeting at the Metropolitan Tabernacle at night, and it will be seen, from the advertisement elsewhere, that he will be supported by a good staff of speakers. The society has seldom had so much of importance to bring before the supporters, who, we have no doubt, will be glad to know the opinion of the society's leaders on the ecclesiastical topics which have been discussed during the last few months. We understand that many of the society's country friends are likely to be present, and that the number who come up from the country to attend this meeting increases yearly. We do not wonder at it; for a great meeting in the Metropolitan Tabernacle—especially one characterised by enthusiasm—is one of the sights of the metropolis.

THE BURIALS BILL.—In our advertising columns will be found some resolutions of the Executive Committee of the Liberation Society, expressing satisfaction at the proceedings on the second reading of the Burials Bill. The committee say that "in the character of the division, and still more in that of the debate, they find decisive evidence of the growth of a general desire to effect such changes in the law of burial as will be in harmony with the dictates of religion and humanity as well as of justice."

HIGHGATE.—A DRAWING-ROOM MEETING.—The known difficulties in the way of securing good public meetings in the suburbs of London have led one of the society's friends at Highgate—where there is no good public room—to try the experiment of a drawing-room meeting. Mr. Wm. Green, formerly of Clapton, invited last Thursday evening a large party of Nonconformists resident in Highgate, Hornsey, and Finchley, they being invited to meet the Rev. J. B. Heard and Mr. Carvell Williams for the purpose of receiving some recent information respecting the principal ecclesiastical questions of the day. Those gentlemen delivered addresses, which were rendered the more interesting from the fact that they contained statements of a more confidential kind than would be expected at a public meeting. Other gentlemen took part in the proceedings which followed, and at the close Mr. and Mrs. Green received the warm thanks of the company for bringing them together.

SHOREDITCH TOWN HALL.—A crowded and most enthusiastic working men's meeting was held here on Monday night. Mr. H. M. Heath presided, and opened the proceedings with a brief but vigorous speech. A letter was read from the Rev. W. Marshall, who was unable to attend, which was loudly applauded. Mr. J. Lowe, president of the Hackney Workmen's Club, moved, and Mr. Henry Broadhurst, secretary of the Labour Representation League, seconded, a resolution in favour of disestablishment and disendowment, which was received with prolonged applause, and with hisses from a portion of the audience. Mr. T. Brooks and Mr. G. H. Booth, by arrangement with the local Church Defence Institution, moved and seconded an amendment in favour of the Establishment. Mr. J. Allanson Picton, M.A., replied in an elaborate and powerful speech, which was received with the greatest enthusiasm. On a show of hands being taken about a fourth of the audience voted for the amendment, and the resolution was carried with great cheering. Mr. J. Walter, of the Cigar Makers' Society, moved, and the Rev. W. Cuff, in a powerful speech seconded, a vote of thanks to the chair, which was supported by the mover of the amendment, and carried unanimously. This meeting was by far the largest and most enthusiastic ever held in the district; it was from the first greatly excited and disturbed, but it ended quite harmoniously, and marks a great advance of the cause of disestablishment in the metropolis.

WORKING MEN'S MEETING AT LIVERPOOL.—UPROARIOUS PROCEEDINGS.—On April 21 Mr. George Howell attended a meeting at the Concert Hall, Lord Nelson-street, where he gave an address upon

the "Political and Social Aspects of Disestablishment." The meeting was held under the auspices of the Working Men's Reform Association, and there was a good attendance, principally of the artisan class. Mr. R. C. Carter presided and delivered an introductory speech. The honorary secretary to the lecture committee (Mr. J. W. Julian) having read letters from a number of gentlemen prominently connected with the Liberal party regretting their inability to attend, Mr. Howell proceeded with his address, in which the work and influence of the Church were described. There was great interruption, which increased as the lecturer proceeded. Mr. Howell took the interruptions and certain uncomplimentary remarks hurled at him, very good-humouredly, and went on to explain the positions which the advocates of disestablishment took up. Challenged as to one of these—that the Church had failed in her mission—he asked how, if it had not, it was that she could not reckon within her pale one-third of the population of this country?—how it was that the Nonconformists, without State assistance and the great advantages which the Church enjoyed, had actually a greater number of communicants? He maintained, further, that the Church of England was not the Church of the people, and adduced in proof that, with rare exceptions, if they went into our village-churches, and a great number of our town churches also, they would find empty pews, while the Nonconformist places of worship were crowded to suffocation. Again, the Church as an Establishment was the greatest cause of the sectarian differences which tore Christendom asunder in this country. If we had a few more men like the Dean of Westminster—(cheers)—he ventured to say he should not be addressing an audience that night with regard to disestablishment. In conclusion, he observed that the time had gone by for mere toleration, and appealed to the audience to insist upon perfect religious equality. Mr. Wm. Ward proposed, and the Rev. Colin Brewster seconded, a resolution,—

That this meeting considers the union between Church and State detrimental to the Church itself and incompatible with the welfare of the nation.

The Chairman was about to put the resolution to the vote, when two or three persons, amid considerable clamour, announced that they desired to move an amendment. The Chairman several times attempted to reply to them, but was only able to utter a few words at a time, when his voice was drowned. At length he was able to say, "During the evening I have listened to continued interruption from two gentlemen who want to move an amendment, and I will not hear them." He was again about to put the resolution, but the noise increased until it amounted to a perfect din. One of the persons who had desired to move an amendment, at this juncture went upon the platform, and, announcing his name as J. H. Johnson, protested against the ruling of the chairman. All endeavours to persuade him to retire were fruitless, and at length the chairman put the resolution, which he declared to be carried. (Uproar and cheers.) The Chairman: The next resolution will be moved by Mr. Michael Hynes. (A voice from the body of the hall: "You are afraid to allow the opposite side to express their opinions.") Mr. Hynes (the confusion prevailing the whole time) stood forward to propose the resolution, but Mr. Johnson interfered, and for a short time there appeared to be every probability of something more than a mere altercation of words between himself and a number of persons upon the platform. He still insisted upon speaking, and defied all attempts to remove him. During the "scene," three cheers were called for and given for the Queen; and Mr. Hynes, in dumb show, proposed his resolution, not a word of which could be heard. Mr. Edmund Jones, after Mr. Johnson had been induced, with great trouble, to quit the platform, proceeded to second the resolution, but he also was all but inaudible amid the singing of "Rule Britannia" and the cheering and groaning of the opposite parties. The Chairman went through the farce of putting the resolution, which he pronounced to have been carried, and the audience then rapidly left the building.

#### CHURCH AND STATE ON THE CONTINENT.

The Berlin correspondent of the *Daily Telegraph* says it has been notified to the Powers by the German Government, through their Envoys at the various capitals, that whilst renouncing their project of an international regulation of the Pope's position, they reserve to themselves the right of resisting the aggressions of the Vatican by every means within their power, which right they recognise as belonging to all other States.

According to a special telegram in the *Pall Mall Gazette*, preliminary negotiations between the Governments of Berlin and Vienna, relative to a proposed rectification of the diocesan boundaries of Breslau and Olmutz, have led to a satisfactory conclusion. The diocese of Breslau, which is mainly Prussian, overlaps the political frontier of Austria, and the Austrian diocese of Olmutz protrudes into Prussia. In the impending prosecution of Prince-Bishop Foerster, difficulties might have arisen from this confusion of countries. The two interested Governments are agreed, and negotiations for the definite solution of the difficulty are about to take place. It is also hoped that the Curia will give its consent, at the request of Austria, which has applied for it at Rome.

A Berlin telegram states that the documents



connected with the bill for the abolition of religious orders in Prussia have been forwarded to the Emperor at Wiesbaden. Reports are being circulated by the Clerical party that His Majesty will withhold his sanction, but the Government are considered absolutely pledged to the measure.

The German bishops have been informed by Cardinal Manning of his full concurrence in the views set forth by them in their joint declaration to the Crown, on the subject of the next Papal election, which was called forth by the publication of Prince Bismarck's despatch. The Cardinal has at the same time apprised the German episcopate of a resolution come to by the Roman Catholic Bishops of England, on the occasion of the opening of the Kensington University, to order the above-mentioned joint declaration to be read at mass in all churches, so as to proclaim to the world the perfect unanimity prevailing between the bishops of England and Germany.

It appears that Cardinal Manning and his brother bishops have also addressed a letter to the Roman Catholic Episcopate in Switzerland, couched in much stronger language. The Old Catholics are described as "convicted of simony," as "defaulting apostates," who are "profaning the sanctuaries of Switzerland," and stress is laid on their "odious perfidy." They "wish to turn the State into a God, and worship the God Cæsar." Even the "wretched father of heresy in Switzerland could hardly acknowledge them for his own." The letter winds up with an assurance of thorough sympathy.

Dr. Cybichowsky, the Suffragan Bishop of Posen, who consecrated the holy oil on Maundy Thursday, has been convicted of illegally exercising episcopal functions, and sentenced to nine months imprisonment. Herren Ziokowsky and Floczinsky, clergy of the Cathedral, who distributed the oil, have been sentenced to a fine of twenty-five marks each.

The Supreme Court of Appeal at Berlin has rejected an application for a new trial presented by the noble ladies of Westphalia, who were recently condemned for engaging in Ultramontane demonstrations.

Serious disturbances have occurred at Plusnitz, in the province of Western Prussia, on the installation of a Roman Catholic priest who had subscribed to the ecclesiastical laws. A crowd of Ultramontanes belonging to the parish besieged and eventually demolished the vicarage, carrying off the newly installed vicar by force beyond the parish boundary. The mob also seized the keys of the church. Military assistance had to be summoned to quell the riot, and the ringleaders of the rioters have been arrested. The induction of the new rector by the Landrath is expected shortly.

The *Norddeutsche Allgemeine Zeitung* furnishes documentary proof that in 1871 both the Pope and Cardinal Antonelli condemned the tactics of the Ultramontane fraction in the German Parliament.

Members of monastic orders are continually arriving in Belgium from Germany.

The *Volksfreund*, Cardinal Rauscher's organ in Vienna, calls upon the Catholics throughout the country to form a large Catholic party, uniting all political factions.

#### A CATHOLIC PRIEST ON "THE CHURCH OF ENGLAND."

A lecture was delivered on the above subject at the Roman Catholic Schoolroom, Barnet, on Sunday, the 18th inst., by the Rev. G. Bampfield, B.A. (Oxon), formerly a clergyman of the Church of England, but now and for some years past a priest in the Romish Church, and well known for his labours and munificence in connection with large educational establishments in the above town. The lecturer avowed himself to be a man of peace, but to be one of those who would fight when fighting could not be avoided, and would try to fight well. By the acquisition of some land he had recently become a parishioner, and had been applied to for tithes, for the support of a religion which he believed to be false. There was no escape from payment. This was one grievance which impelled him to speak out, and another was that immediately after payment, he and his friends had been the subjects of gross misrepresentation and false reproaches in the local press and from the pulpit, to the support of which those tithes were paid. They had been attacked as idolaters, and as withholding from Almighty God the honour due to Him, whereas they rendered to Him a hundred times as much honour as the Church of England. The State wrang money from them for false and even ignorant accusations to be made. The rector, who asked them to pay that he might ridicule them in his pulpit, was either an impudent servant—and if a servant, ought to be discharged—or else the claim was a tax, in which case it was unjust and tyrannical. In inquiring what the Church of England cost the nation, he would quote some dry figures from a tract of the Liberation Society, with which body, however, he disclaimed any present (or past) connection. He thought the figures there given insufficient, but they showed that the bishops received out of the tithes 157,000*l.* per annum, of which the Archbishop of Canterbury received 15,000*l.*, three times as much as the Prime Minister's salary, while the humblest bishop had 4,200*l.* From the same source the deans and chapters of cathedrals drew 346,000*l.*, and the clergy at large four and a-half millions sterling. Add to this the buildings worth four and a-half millions per annum, the globe land, the funds of

the Ecclesiastical Commission (700,000*l.*), of Queen Anne's Bounty, 120,000*l.* Add to this the grand old foundations at Oxford and Cambridge, and the grammar schools, founded originally for the poor by the Roman Catholics, but now almost exclusively restricted to the upper classes, and practically to the Church of England. The total estimated value was 10,590,000*l.* per annum. Capitalised, it meant 200,000,000*l.* sterling, which was the amount of national property in the hands of the Church of England. This might be thought enough for any Church, and ought to produce grand results, but the Church thought it insufficient, and demanded fees for services, which above all others ought to be gratuitous. Baptisms, marriages, burials, and tombstones were taxed, and there were additional revenues from offertories, pew-rents, educational grants, and the House of Commons' vote of 100,000*l.* per year. A Church so amply endowed might surely do all its work and educate its children; but, no! Large societies were necessary to aid the poor Church—societies for the propagation of the Gospel, for additional curates, and for educating their children, &c. Leaving the figures he would next ask if these payments contributed to the glory of God and the good of men; if they did, he would not grudge them. Forty thousand men, set free from all anxiety and set apart for God's service, ought to be very laborious and very spiritually minded. How constant the services in the churches ought to be, and the ministrations among the poor; but how different was the reality! He traced the career of a young curate discharging his sacred duties at parties, and who, after obtaining a living through marriage was great at vestry meetings and flower shows—sometimes in residence—a gentleman in the parish—on 500*l.* a year of national property—frequently absent, and represented by a curate at 100*l.* a year. But this he said is not real work, not worth ten millions a year—this life of a gentleman among his parishioners. He might be told the tithes were of Roman Catholic origin. They were. But in those days they were just. And they were appropriated not to the clergy alone, but to those objects for which we now bore the additional burdens of Church rates and poor rates. This was the distinctly expressed intention of those old Catholic kings who had successively set apart and confirmed the grant of tithes. All were then of one religion, the Catholic king did not take tithes out of the non-Catholic pocket, they did not go all to the clergy. He would not ask his audience to accept his creed as true, but to say whether our ancestors, who did accept it, were wronged when asked to pay tithes to it. They might have been in error, but they believed that their road to heaven must be opened to them by the clergy; the land was full of schools taught by these clergy. At Hadley, Barnet, and St. Alban's, the Benedictine monks supplied a more learned and laborious class of masters than we have now; they were paid by the tithes, there were no school fees, the boys were taught well—taught reading, writing, Latin, and the one faith their parents believed in. Then, confirmation was believed to be a reality, giving power to the soul. The men who paid these tithes believed also that in the Communion they went to a real sacrifice in which the priests were drawing down blessings from God. At confession, marriage, and extreme unction, it was the same—a real blessing drawn down from heaven, and which it was believed none but a priest could convey. Were the tithes too great a claim for the men who were believed to possess this power, who could as men believed convey the real Christ into the body and the spirit of a dying man, and after death pursue his soul to the place of its temporary punishment, and shorten that ordeal by their prayers? Such clergy as these ought to be freed from worldly cares. Grant them to be appointed by God and their works are real, majestic, and grand. Accordingly, the service in the Catholic churches was continuous, in their cathedrals magnificent, and the sacrifice was being offered all day long. Bishops and canons were all resident. It was thought well worth while to keep a body of canons with power really to elect and to advise their bishop. Turning to the Church of England, he would ask what are her services in return for her larger receipts? Her clergy baptize, but if asked, Does the baptism forgive sin or convey grace? the reply (he would quote from the Rector of Barnet) is "No"; what, then, was the good of it? "It was an edifying ceremony," but it was empty. Confirmation, too, was empty, but "edifying"—the sacrament was called a "means of grace." It was believed to impart some good, but it was difficult to say what. The orders of the Church of England were not believed to convey grace to the soul, nor did the rector claim a power at confession to forgive sins or to strengthen the soul when dying. Any one could read a chapter or a prayer; was it worth while to pay ten millions a year to maintain a set of men who could do no more than this? But the English clergy could do more, they could preach—when they had written their sermons or bought them. But here it was the same, they did not even pretend to give us the truth, only their interpretation of it. Why, then, asked the lecturer, should not I preach to them? If every man is to be allowed his own interpretation, why need he pay for other peoples? But the English clergy can "read the prayers and the Scriptures in a very magnificent and stately voice"—and they do so—but so can a charity boy or a Dissenting minister who has worked all the week for his living at a trade, and who is far more worthy

of honour. The Church of England was called the "Church of the poor." He did not believe, however, that they did their work among the poor of the land. It was not chiefly for charitable purposes that a rector's income was spent, but that the wife might be clad like a lady, the daughter receive a dowry, and the son a gentleman's education at Oxford. He did not think it worth while for the nation to spend ten millions a year in marrying rector's daughters or educating their sons at Oxford. Upon the question of the adaptation of the English clergy for their work, the lecturer said—if we pay so for our teachers we have a right either to choose them ourselves or to require some security that they shall be properly chosen. But what is the fact? A man is appointed to a parish, not because of his experience or fitness, but because there is a living in the family, or he may be known to the Lord Chancellor, or be about to marry a nobleman's daughter. It is not, however, worth while for the nation to pay a class of men ten millions a year because they possess these advantages. The attractive features of a next presentation were then described as shown in the well-known form of advertisements of the sale of an advowson; and the lecturer then entered upon the question of a clergyman's professional preparation for teaching the way to Heaven—the science of sciences—distinguishing between the moral training secured by an "Oxford life," and the intellectual training in the Latin and Greek classics. This he contrasted with the seven years occupied in the specifically professional training of a Catholic priest. For men so educated, and who were chosen by a bishop for their fitness, and empowered to forgive sins and convey grace, it was just to pay tithes, but under the present régime it was the merest waste of national funds. In conclusion, he said the effect of the Church of England for 300 years has been destructive of religion. She claimed to possess half the population, but who was there that believed that half the people went to the churches? what church in England was there that was crowded with the poor? The masses have learnt to see that she is brainless, soulless, looking upon religion as a trade, and as a paying trade. They think all religion is the same, connected with good dinners and comfortable living. The name of "parson" has become a term of reproach—expressive of weakness, ignorance, and luxury. I never (said he) feel so much ashamed as when anyone points after me in the streets and says, "There goes a parson." The contempt aroused by that word falls not on the ministers only, but on religion and God. The Church of England is preparing severe work for us who will have to show them that religion is real and earnest, and to bring back to God a people whom they are still estranging more and more from Him.

The High Church party at Exeter have just held a meeting to promote a movement for giving Churchmen a vote in the election of bishops.

The Rev. Alfred Fawkes, who was recently a curate at St. Bartholomew's, Brighton, where the services are notoriously Ritualistic, has joined the Church of Rome.

The Right Rev. Vincent Ryan, D.D., vicar of Bradford, has been appointed to the archdeaconry of Craven, vacant by the death of Dr. Musgrave, vicar of Halifax.

The Rev. Lord Francis Godolphin Osborne, rector of Great Elm, near Frome, son of the late Duke of Leeds and nephew of "S. G. O." has been received into the Church of Rome by the Bishop of Clifton.

RITUALISM IN LITTLEHAMPTON.—A letter has been sent to the vicar of this parish, signed by upwards of 150 Churchmen, comprising most of the leading inhabitants, asking him to abandon the practices which have excited so much opposition in the parish church. The vicar is said to make very light of the memorial, but other proceedings are likely, if necessary, to be taken.

THE TITLE OF CARDINAL.—A large meeting has been held at Manchester under the auspices of the Protestant Parishioners' Committee, when a number of resolutions were unanimously passed protesting against any pre-eminence being given to Cardinal Manning over the nobility, bishops, civic dignitaries, clergy, Nonconformist ministers, or other subjects of the Queen. A series of reasons are set forth, the most important being that the title of cardinal is not recognised in English law.

REACTION AT OXFORD.—The inevitable reaction caused by the Puseyite movement in the University of Oxford has reached a startling point if we are to believe the bishop of the diocese. In a visitation charge delivered last week, Dr. Mackarness asserted, in speaking of the progress of rationalism, that a considerable number of graduates holding office in the University and fellowships in colleges, have ceased to be Christians in anything but name, while in some cases even the name is repudiated.

CARDINAL MANNING writes to the *Standard* to deny emphatically that he submitted to the Sacred Penitentiary various questions regarding the eventuality of an anti-Catholic struggle excited in England by the publications of Mr. Gladstone. He concludes by saying, "The reassertion, with aggravating circumstances, of a misstatement already publicly contradicted, seems to me to demand a renewed exposure, not so much for my own sake as for the sake of those who may be misled by such misstatement, fraught, it might be, with public consequences so especially mischievous."



**THE IRISH CHURCH SYNOD AND THE ATHANASIAN CREED.**—At the General Synod of the Protestant Church of Ireland on Tuesday, the bill for the omission of the damnable clauses of the Athanasian Creed passed a third reading, the numbers being:—Clergy, ayes 125, noes 61; laity, ayes 196, noes 25. On Friday this vote was accepted by the bishops (7 to 3). The bishops voting for the bill were the bishops of Meath, Killaloe, Cork, Tuam, Limerick, Kilmore, and Ossory; against it, the Primate, the Archbishop of Dublin, and the Bishops of Down and Derry.

**MR. GILBERTON DISESTABLISHMENT.**—The London correspondent of the *Leeds Mercury* writes:—"I hear that Mr. W. S. Gilbert, the well-known author of 'Shirley Hall Asylum' and other works, has in hand a treatise on Disestablishment, which he advocates as necessary to the interests of the Church of England itself. The theme has been touched upon before from a theological point of view, but I believe Mr. Gilbert proposes to show the mischief that is wrought in the Church by the present conditions on which its property is held, and that he has amassed a very curious collection of statistics on the subject. Some very strange statements about the sorts of property from which the Church is content to receive its revenues are likely to be forthcoming in this work."

**MR. HUGH MASON AND THE RECENT DISTURBED MEETING.**—The case of "Lucas v. Mason" was before the Court of Exchequer on Thursday. This was an action arising out of the proceedings at a noisy public meeting held at Manchester in February last, in the Free Trade Hall, for the purpose of advocating the separation of Church and State. The point at issue is the legality of the chairman in ordering the police to take defendant into custody. After the matter had at some length been considered, the Lord Chief Baron having conferred with the other members of the court, told the learned counsel he might take a rule nisi to show cause *two periculo*. There were now-a-days so many public meetings in parks and other places of public resort, for the discussion of religious, political, and other subjects, that it would be as well to have the whole matter thoroughly discussed, but at the same time he expressed no opinion upon the merits of the case. Rule nisi accordingly granted.

**CHURCHES AS WELL AS CHURCHYARDS.**—The *Spectator* contends that the Conservatives would have done much better to carry the Burials Bill against their own Government. Nothing would have a more truly Conservative influence on pending agitations than a generous concession by the Conservative party of this very reasonable claim of the Dissenters. The political as well as religious wisdom of Christ's little parable, "If any man would sue thee at the law and take away thy cloak, let him have thy coat also," makes far too little impression on ecclesiastical politicians. Instead of it, they are disposed to substitute, "If any man would sue thee at the law to recover a genuine debt, resist, lest he should go on to claim possession of what is not his own. The Conservatives won't concede the churchyards, lest the Dissenters should ask for the churches. The wise and truly Conservative policy would be—so far as the churches are not wanted for their proper purpose—to let those who would sue at the law for our churchyards have the use of the churches also. But we admit that in the present state of ecclesiastical opinion, this is a 'counsel of perfection' which we do not expect strict Churchmen to accept."

**CARDINAL MANNING AND IRELAND.**—Cardinal Manning received, on Friday, an address of congratulation on his elevation to the Sacred College, signed by forty-eight members of the House of Commons. His eminence, in replying, after thanking the representatives of Ireland for their felicitations, said he believed the material prosperity of Ireland was never greater than now. The people of Ireland never possessed so wide an extent of its soil since the day in which they possessed it all. They never yet possessed such abundant commercial wealth. The towns of Ireland were never more numerous or flourishing, its villages never so thriving, its agriculture and its pasturage never more fertile, its intelligence never so much developed, its opinions never so articulately expressed by its popular journals, and its literature and the public opinion never before so powerful upon the mind of England. The future of England might, in his opinion, be incalculably great. With regard to legislation in the country, he did not believe that the shadow was likely to go back upon the dial. He was confident that the man who attempted to introduce any limitation upon the faith of any man in England would begin the disintegration of the British Empire. His belief was that if the German Empire did not retract its legislation against the freedom of conscience, it would disintegrate itself. The cardinal concluded by thanking the members again for their address. His eminence attended at the Hammersmith Training College on Saturday afternoon, and received a congratulatory address from the principal, professors, and students, and from 200 certificated masters formerly students of the college.

**THE SPECTATOR AND "RELIGIOUS NEWSPAPERS."**—On Saturday week the *Spectator*, in the course of an article on the French press, indulged in the following strong and sweeping charge:—

Nor have we altogether passed beyond the stage of unfairness and mendacity, for our "religious" prints are, with such exceptions as the *Guardian*, marked by precisely the same qualities as the *Paris press*. They systematically give only their own side of every question, and as systematically blacken the character of all

who defiantly disagree with them. No private virtues or public services are a safeguard against their calumnies. Yet, of course, the writers of the "religious" newspapers are not consciously unfair or mendacious. They give but one side of a question because their journals exist for the very purpose of showing that there is but one side, and that all who say there are two deserve to be punished with hell-fire.

Last Saturday "A Nonconformist" calls our contemporary to account for this indiscriminate condemnation, and says:—"There are, I admit, certain Church of England newspapers, the tone of which cannot be too strongly reprobated; but I am glad to say I do not know of one Nonconformist journal, of the class generally designated religious, which deserves to be condemned for unfairness and mendacity," &c. It may have been observed that the article in question was copied into the *Times*, and thereby obtained a much larger circulation. In fact, the *Spectator* committed one of the faults with which it charged the "religious newspapers." It now admits, however, that the statement was "too unqualified," and applied more to religious journals of the past than the present, and add, "On reflection, we could name several papers, chiefly denominational, which, however narrow, are thoroughly fair in intention to their opponents."

## Religious and Denominational News.

### MR. PEARSALL SMITH'S SERVICES IN GERMANY AND SWITZERLAND.

(From our German Correspondent.)

A faithful report of the exciting questions in Germany in the domain of religion requires some further mention of meetings held by Mr. R. Pearsall Smith, of Philadelphia, in several towns of Germany and Switzerland. A Berlin paper, speaking of the services which he held in the German capital, says:—"It is hardly too much to say that he has produced so deep an impression on the religious life of the city as will make his name a household word in religious circles for years to come." While there he had twenty-one services. When the large building used for the services turned out to be too small, the Emperor, on being informed of the nature of the movement, granted the use of the Garrison Church, the largest ecclesiastical building in Berlin, within which on the last evening of the services more than 4,000 hearers assembled. It is stated on good authority that since the first Berlin Kirchentag in 1853 the city has never been so aroused as under Mr. Smith's addresses. The wonder is that one who labours under all the disadvantages of being a layman, a foreigner, and utterly ignorant of the language, should produce such an impression in a city where pride of intellect and military renown are the ruling influences. It is a proof that where the truth is proclaimed in the utmost, even naked simplicity, from one who feels that he has to deliver it simply as a message from God, and who makes it known with tender affection, it cannot fail to work the same effects as in the early days of Christianity. About twelve years ago another American layman, Mr. Woodruff, a New York merchant, laboured for a time in Berlin among the clergy and laity, but mainly in behalf of the English and American Sunday-school system. There are now 1,233 Sunday-schools, 4,720 teachers, and 82,633 Sunday-schoolers in Germany. The paper from which the above is quoted adds:—"We should not be surprised if twelve years hence this visit of Mr. Pearsall Smith will be looked to as a starting point in some new path of progress in German religious life." All classes were brought under Mr. Smith's influence. The Emperor and his daughter, the Grand Duchess of Baden, had a lengthened conversation with him. He had a meeting at the house of Herr von Bülow, Secretary of State for Foreign Affairs, and also at that of Count Egloffstein. Dr. Hegel, son of the illustrious philosopher and President of the Consistory of the Province of Brandenburg, and Dr. Büchsel, general superintendent or bishop of several provinces, interested themselves in his labours. University professors came to the meetings. No better impression can be given of the effect of Mr. Smith's labours than the words spoken by Dr. Büchsel at one of the services:—"Brethren, we have of late been throwing ourselves with all our force into politics, secular politics, ecclesiastical politics, but we have neglected the politics of the heart. Let us listen to our brother's voice and practise these." From Berlin Mr. Smith went direct to Basel, in Switzerland, where he preached on the evening of his arrival. A few English services were held there, as also French, but the English were soon given up. Some English services had been held in Berlin also, and after the services were closed Mr. Smith addressed on the following day about a hundred persons at the house of the American Ambassador, Mr. Bancroft Davis. The Berlin services continued six days, and those at Basel eight. A North German paper quotes as follows from a letter written by one who attended the latter:—"I have just come from Basel. During the day 2,000 attended, and every evening from four to five thousand. Mr. Smith spoke six times a day." On the Sunday on which the meetings closed three services were held in the evening, which were attended by about 6,000 people. A person relates that he had invited some strangers to the service in the large hall, and had urged them to be there by, at least, 7.30 (half-an-hour before the time for

commencing), but before that time every door was locked to prevent any more from entering, as the place was crammed full with about 4,000 people. On the forenoon of the same day above 2,000 people came to the Lord's Supper in the Cathedral, no doubt the largest number that had ever, in that ancient building, come to the Lord's table. In the afternoon a meeting was held for working men. Many who did not know that the movement was a purely religious one, expected the speeches would be delivered on the relations of capital and labour, but this, perhaps, drew many who otherwise would not have come. Above 2,000 men were there. In order that the working men might not be crowded out, it was decided not to allow any women to come except those in the choir. As Mr. Smith does not speak German, it was only through an interpreter that he could communicate with the people.

On Monday Mr. Smith went off to Zurich, where meetings were held that evening and on Tuesday in the Town Hall and in a church which was built some time ago there by a Miss Escher. There is a great difference between these two University towns, Basel and Zurich. The latter is almost altogether rationalistic, while the religious spirit of Basel is, with that of Elberfeld, much the same as is found in an English town. For the short time given to Zurich the success was as great as in Basel. Karlsruhe and Kornthal were then visited in succession, and on Monday, April 19, Mr. Smith came to Stuttgart. From that afternoon till Friday he preached more than twenty times, and when he closes on Sunday night his work he will have preached or delivered some thirty sermons in those six or seven days. It is most amusing to observe how national character or difference of race and mental or social habits lead to a different reception of the movement in North Germany, South Germany, and Switzerland. In Stuttgart the meetings were held principally in the Liederhalle, which was crowded to double its capacity. It was only on Thursday evening that permission was given to hold the service in a city church. Some here were inclined to think that the ecclesiastical authorities were very slow in giving permission. But such had not looked at the difficulty of the case. It is likely that we are after all here in Germany ahead of you in matters of religious liberality. What would be thought of Moody and Sankey holding their services in St. Paul's Cathedral, York Minster, or the largest parish church in some non-cathedral town? Or is it likely that your Church authorities would grant them the use of such churches? They had better try, and then they will perhaps know. But here the American manufacturer had the use of the largest church in Berlin, the largest in Basel next to the cathedral, and one of the largest—if not actually the largest—in Stuttgart. Still the clergy as a body do not join in the movement. A number do; but these are the exception. Mr. Smith seems to have made up his mind, whether wisely or unwisely is a question, not to go anywhere unless invited by the clergy of the State-Church. Yet it is principally the Dissenters that attend his services. And these are in Wurtemberg anything but rare. In addition to the Lutheran Church and the Roman Catholic, there are three kinds of Methodists. Then there are the Pietists, who, though nominally with the State-Church, have their own lay agents and preachers, are the principal supporters of the foreign missions, and carry on the various departments of the inner mission. The Pregizerites were founded by a clergyman in Harterbach, called Pregizer, who died in 1824, and believe in unconditional baptismal regeneration, the personal reign of Christ in the millenium, and the final restoration of devils and men. The Michelhahnites were founded about 1817 by a farmer called Michael Hahn, and insist strongly on a holy life, but believe also in final restoration, and number about 30,000 in Wurtemberg. The Kronthiel church, near Stuttgart, forms with the surrounding neighbourhood, a kind of social theocracy. Henry's Peffer arose between 1830 and 1840 from the labours of Henry Fries, who died in 1865, and had strongly insisted on a holy life among his followers, and held among them a kind of experience meeting, resembling the Methodist class-meeting. The Wernerites—called so from Gustave Werner—are a kind of Swedenborgians. The Jerusalem Friends were founded by Hoffman, a son of the founder of Kornthal, and brother of the Court Preacher at Berlin, amount to 3,000, and have two settlements in Palestine, one at Jaffa, and the other at Haifa. The Lutheran Baptists founded in 1830 at Stuttgart, by Shanfer, are so called because, with the exception of the question of baptism, they agree with Lutheranism, adding to this, however, the doctrine of the restoration of all things. The Irvingites are making rapid progress. Then there are also the Darbyites, the Protestant Union, which is rationalistic, the Geneva Catholics, also rationalistic, the Old Catholics, the Old Jews, and different other Dissenting bodies to be found in Wurtemberg might be mentioned. In the small kingdom of Wurtemberg there are nearly enough of Dissenters to satisfy the most thorough-going Nonconformist, to say nothing of different other denominations found in other parts of Germany, such as the Hamburg Baptists, who have 16,000 members. Well, it seems that it is principally among these that the movement referred to is going on. Mr. Smith was himself at first a Quaker, then a Unitarian. Since then he has laboured principally among the Methodists, but



calls himself a Presbyterian and professes great admiration of the Church of England service, giving it the preference over extempore prayer. If the Unitarianism were left out and all the others jumbled together, it is likely that the mixture would give his composition. In Stuttgart as at Basel, the morning prayer-meeting has been regularly attended by 2,000 persons, which has gone on increasing till in the evening there have been in the two places where services have been held, about 5,000 hearers. Mr. Smith goes from Stuttgart to Frankfurt, Heidelberg, Elberfeld, &c., &c., and returns to England before the end of May to take the lead in a great meeting to be held at Brighton, which he expects to be attended by 10,000 persons, several of whom will be from the continent.

A large and learned Dictionary of the Bible has just been completed by Professor Schenkel, of Heidelberg, in five large octavo volumes. It was commenced in 1869, and has only taken six years for its completion. Schenkel is known in England as a decided Rationalist. He is not much over sixty years of age, and was born at a place called Dögerlin, in the canton of Zürich, in Switzerland. At twenty-eight he became clergyman of Schaffhausen, and eight years later Professor at Basel. His teacher and friend, Dr. De Wette, had been his predecessor there, but Schenkel gradually progressed from the critical scepticism of the latter to a more positive and orthodox position. He became one of the editors of the *General Church Gazette* of Darmstadt (formerly the organ of the Rationalism of Bratschneider), to which he imparted an Evangelical tone. Indeed, it was hoped that he would have been one of the chief workers for the overthrow of Rationalism. When, therefore, the Baden Government and Church Consistory, after the revolution of 1848, were appointing their ablest men to the highest positions, Schenkel was made a counsellor and director of the theological school in the Heidelberg University. When he wrote his "Wesen des Protestantismus" he was still orthodox. But when his "Picture of the Character of Jesus" (Charakterbild Jesu) appeared, people's eyes began to be opened. There was great joy among the Rationalists when they found that such an able writer had joined their ranks. Schenkel, however, stoutly refused to admit that he had changed his views, and said that he had been misunderstood. The miracles of Christ were rejected as well as His bodily resurrection, and continued life in the glory of the Father. A hundred and eighteen clergymen therefore asked formally to have him removed from his position at Heidelberg, but this was refused. When the *Protestanter Verein* was formed in 1865 Schenkel became its leading spirit, and his capacity for work is shown by his having completed this work in six years. He had, however, the help of most of the ablest and most learned writers of the Broad or Rationalistic school in Germany. A more gigantic undertaking is that of Dr. Edward Reuss, of Strasburg, who has undertaken to furnish the French Protestants himself, and without any writers to assist him, with a great work on the Bible, consisting of a new French translation, an introduction to every book, explanatory remarks on the Old Testament, and a complete commentary on the New. The whole is to be finished in three or four years. The work is to consist of from twelve to fifteen volumes, and to subscribers it will not cost more than a hundred francs. The preface and general introduction have been already published.

The Rev. E. Paxton Hood, who is at present lying ill at Brighton, is considered to have somewhat progressed within the last few days.

Mr. Stuart J. Reid, of Cheshunt College, has accepted a unanimous invitation to become the pastor of the Congregational Church, Broughton, Manchester. He purposes commencing his ministry the first Sunday in June.

The Rev. E. H. Jones, of Trevor Chapel, Brompton, has accepted the cordial and unanimous invitation of the board of directors of the London Missionary Society, to fill the office of deputation secretary, rendered vacant by the retirement of Mr. Fairbrother last year.

Mr. HENRY VARLEY continues his work both in New York and Brooklyn with very large audiences, and his committee have arranged for services in another large hall, called the Rink. This building, which will accommodate about 10,000 persons, is in the centre of a large population. At the first service there the quartet of a regimental band, composed of two silver-cornet players and an euphoneum and tuba players, led the thousand voices, singing from printed hymns. The whole building was brilliantly lighted, and quite gay with the American Institute decorations.

WESLEYAN MISSIONARY SOCIETY.—At the meeting of the Committee of the Wesleyan Methodist Missionary Society it was announced that the income of the society for the year is upwards of 184,000*l.* Nearly 20,000*l.* arises from legacies and lapsed annuities. But on the regular receipts from ordinary resources there has been a large and very encouraging increase.

FARINGDON, BERKS.—The members of the church at Faringdon, of which the Rev. T. C. Udall is minister, are about to erect a branch chapel at the village at Great Coxwell, a site for which has been generously given by R. Abrahams, Esq., of Minster Lovell, Witney. The cost of its erection will be about 400*l.* This effort is the result of evangelistic labours conducted by the agents of the Home Missionary Society and County Association who itinerate

in the western part of Berkshire under the superintendence of the minister of the Faringdon Church.

TESTIMONIAL TO THE REV. J. P. CHOWN.—On Wednesday afternoon a meeting of gentlemen was held in the mayor's parlour, at the Town-hall, Bradford, to consider whether, in view of the Rev. J. P. Chown's decision to leave Bradford, the present was not a favourable opportunity for manifesting the general esteem in which he is held, and also to consider the form in which the public feeling of gratitude and respect might be most gracefully and effectually expressed. The mayor presided, and was supported by a number of the leading citizens of Bradford. It was stated that Sir Titus Salt had expressed his strong sympathy with the idea, and had subscribed a handsome sum, at the same time expressing the opinion that at least a thousand guineas should be raised. Mr. Henry Brown moved the following resolution:—

This meeting desire to express their sincere regret that the Rev. J. P. Chown has decided to remove from Bradford to London. They regard his departure as a serious public loss to the town, but as his removal is inevitable, it seems to be proper, considering the manifold services Mr. Chown has rendered in promoting the moral and social interests of the people of Bradford during his long and honourable career, and especially his unexampled services to the infirm and other benevolent institutions, that some public testimonial should be raised to express the general esteem in which he is held by his fellow-townsmen.

Mr. W. Byles seconded the motion, which was supported by Mr. R. Newbould, the Rev. W. Kingland, Mr. W. E. Glyde, and others, who all expressed their sense of the great services that Mr. Chown had rendered to the public. More than 200*l.* was subscribed by the gentlemen present, and the meeting was adjourned for a week.

## Anniversary Meetings.

### THE BAPTIST UNION.

(By our own Reporter.)

The annual session of the Baptist Union of Great Britain and Ireland was opened on Monday morning at Bloomsbury Chapel. The interior of the spacious building presented a cheerful and animated appearance, the area being occupied by the delegates, and the galleries crowded with visitors. A large platform which had been erected in front of the pulpit for the speakers, was decorated with choice spring flowers. Among the officers and delegates we noticed the Revs. Dr. Brock, Dr. Steane, Dr. Landels, Dr. Davies, Dr. Thomas, C. Stovel, J. P. Chown, E. Medley, B.A., Alexander Maclaren, B.A., T. Morris, W. Barker, J. W. Butcher, D. Jones, James Mursell, R. Glover, B. Millard, C. Bailhache, and T. V. Tymms, also Messrs. James and John Benham, S. R. Pattison, F.G.S., J. Templeton, F.R.G.S., &c., &c. The Rev. J. G. Rogers, B.A., attended as the official representative of the Congregational Union, and was loudly cheered on taking his seat on the platform.

The proceedings commenced with a devotional service, conducted by the Rev. Charles Stovel, the retiring chairman. Prayer was offered by the Revs. Dr. Brock, J. P. Chown, T. Morris, J. W. Butcher, and the venerable president himself, the prayers being alternated with the singing of hymns and the reciting of appropriate passages of Scripture.

The Chairman then asked in a loud, clear voice, "Is the Rev. Alexander Maclaren, of Manchester, here?" a question which provoked much laughter, the rev. gentleman being seated on the immediate right of the chairman.

Mr. Maclaren then rose amid loud applause, and the Chairman proceeded to address him as his successor for the year. Having made a feeling and grateful allusion to important services rendered to him thirty years ago by Mr. Maclaren's father and mother, he referred to the formation of the Union. Though at first weak and struggling, he had been permitted to see it rise to a position in which it had nothing to fear if faithful to its principles, its constitution, and its Lord. If true to them, it would stand and face the world, and see its principles triumph. The happiness he had derived from his own position in the Union was only increased by introducing Mr. Maclaren as his successor, on whom he prayed that the spirit of his revered father and of his great and worthy mother might rest, and to whom he confidently looked for a faithful and effective discharge of the duties of his office. (Loud applause.) Mr. Stovel concluded by declaring the Rev. Alexander Maclaren president of the Union.

Mr. Maclaren having taken the chair amid renewed applause, remarked that the meeting would not expect him then to give full expression to his feelings and thanks, and proceeded to nominate as the minute secretary the Rev. W. Barker, of Hastings. He then welcomed the Rev. J. G. Rogers, chairman of the Congregational Union. (Applause.) He had long been a true and staunch fighter for the cause dear to their hearts. There was nevertheless a tenderness of heart, which if not as manifest as the opposite traits of his character, was none the less real.

The Rev. Dr. Thomas then rose to propose a vote of thanks to the retiring chairman for the distinguished ability and zeal with which he had served the Union, and helped to advance it to its present degree of efficiency. The resolution concluded by expressing a hope that he might be long spared to

share the love of the denomination. Dr. Thomas remarked that few who were acquainted with Mr. Stovel knew him as intimately as he himself did. He had known him well for upwards of half-a-century. Fifty-one years ago Mr. Stovel had entered Stepney Academy, and two years later taken charge of the church at Swanwick, in Derbyshire. He had subsequently become one of the successors of the venerated Abraham Booth, as minister of Prescott-street Chapel. They had laboured as joint secretaries of the Baptist Building Fund for five years. He (the speaker) well remembered a great meeting at Spa Fields Chapel (it was the most excited missionary meeting he had ever attended), at which William Knibb, fresh from scenes of blood and death, pronounced himself for ever the foe of slavery, and declared that he would not return to Jamaica until it had been disowned by the Missionary Society. It was thought that Knibb was going too far, and his coat-tail was pulled; Mr. Stovel nevertheless stood by him manfully. (Cheers.) He had afterwards become the antagonist of Dr. Halley, on the subject of baptism. (Laughter.) From the first he had been identified (as the speaker himself had been) with the Liberation Society—(applause)—and he hoped to see the object of that society attained, in the separation of Church and State. (Loud cheers.) His long and distinguished services to the Baptist denomination had culminated in the chairmanship from which he was then retiring. (Loud cheers.)

The motion was seconded by the Rev. J. P. Chown, who was warmly received by the meeting, having, on behalf of the friends connected with Bloomsbury Chapel, expressed their delight in welcoming the Union. He testified to the almost filial affection and regard he felt for Mr. Stovel, whose retirement from office would leave its mark on the Union. Next to God's Son their thanks were due to Him for His servants. Mr. Stovel in his glorious and sanctified many-sidedness of character afforded, he thought, a striking illustration of the four-faced embodiment pictured by the prophet. There were the tender humanity indicated by the man's face; the keen-sightedness by the eagle's; the fearlessness by the lion's; and the heavenly-mindedness by the cherub's. His ministry had been as a rock, out of which flowed rivers of blessing. Though still in the midst of conflict, he trusted that that hoary head might be spared to them.

The Rev. C. Stovel, who spoke with considerable emotion, in acknowledging the vote, addressed the meeting as "brethren and fathers," pathetically remarking that he had not many fathers left. He said that he was not insensible to the kindness expressed in the resolution and shown to him throughout his efforts to serve the Union, but he could have wished that he had deserved their thanks more justly. His intentions had been sincere, though his resources had oftentimes failed. During the year he had experienced the longest personal affliction of his life. He had often been in great pain, and confined to his bed, but still anxious to serve them. He had wished to accompany the brethren who had visited Rome, but been unable to do so, and one thing he had had to learn was the limitation of human capabilities. But he had come from his chamber with the one desire that the remnant of his life might be devoted to the advancement of their great cause. He had been invited to meet Mr. Rogers at Southampton, but his medical adviser would not allow him to do so, but he had fought hand to hand with him and his denomination against their common foes.

The Rev. James Mursell (of Newcastle), then moved a resolution, which he was happy to say, did not need a speech, but would command the unanimous assent of the Union. He was thankful to God for the succession of chairmen with which the Union had been favoured, and he begged to propose, as vice-president (which meant also chairman for the following year) the Rev. Dr. Landels.

The Rev. T. V. Tymms, seconded the motion with particular pleasure on personal grounds.

Mr. Maclaren then ascended the pulpit and delivered his address, of which the following is a full summary, his topic being, "The Gospel for the Day." He commenced with a graceful reference to the honour, on that occasion, of presiding over them—a free Christian democracy among whom he lived and worked—to his venerated predecessor (Mr. Stovel), and to him who probably would have preceded him in that chair if he had lived—Charles Vince—a position he would have filled with that happy, natural grace, that sweetness and tenderness, that sympathetic eloquence, which they knew so well and remembered so regretfully. They all loved him, were proud of him, missed and mourned him, and should never forget him. His main purpose in choosing the topic he had fixed upon was to insist upon the strong and earnest affirmation of the positive truth concerning Christ and His death, as their chief point and best weapon in view of the existing state of feeling and opinion. He had, first, to ask what it was to preach Christ crucified; second, to show that so they would best meet the wants of the times in all their complexity and urgency. He started with the broad principle that *Christ was Christianity*. The specific differences which separated it from all other systems of religion, all flowed from this one peculiarity.

It is the history of a person; it is eminently the history of a death; and therein it is the history of a redeeming act. Suppose a man, quite ignorant of Christianity, to have a New Testament put into his hands that he might learn what it was. We can imagine his surprise at what he found. Why, he might say, how is this? I expected a theology, and I am met with a human life. I



looked for thoughts, and I am set down before a historical fact. I wanted principles of conduct, and beheld a man. I sought for light on the dark mysteries of the grave and a future, and you tell me a story of resurrection and ascension. From beginning to end he is confronted with one great figure—a human personality, whose word is the basis of every doctrine; whose life is treated, not as a revelation from God, but as the revelation of God; whose death is set forth as the power that redeems; from whose history is deduced all theology; from whose character is drawn the highest conception of practical morality; whose command is the ultimate and absolute law; whose promises seal every hope that lights the darkness; whose figure stands radiant at the end of every vista that pierces the dim land beyond; whose love is the inspiration of all goodness; whose approbation is the crown of all rewards.

Nor know we anything more fair  
Than is the smile upon Thy face.

The most unique thing of all about Christianity was the place that character and personality held in the whole mighty fabric. His message to the world was Himself delivered by a strange exhibition of lowly meekness. It was stranger still that such a voice should have been listened to, stranger of all that if He who spoke thus—the Christ of the Gospels, the only Christ whom the world could ever know—was but a dream, love and trust should for all these centuries have been clasping a cloud, and wrongly fancied warmth in the misty limbs, and the throb of a heart in the shadowy breast. There was this further paradox, that the central point of this life, which is revelation, philosophy, ethics, redemption, is the death. The Gospel records, so fragmentary as to the life of Christ, become diaries when they tell of His crucifixion; and Paul insisted not on His mighty works, His teaching, and His character, but on His death. These lay in shadow, because all the light was focussed on the Cross. Death in His person was offered to them as having changed its nature and become the highest manifestation of God, the mightiest work of the worker, the beginning of all hope, the key to every mystery, the pivot of history, the centre of the world. Christ was Christianity, the heart of Christ's work was His death, and Christ crucified their message for all time. This theme necessarily included an element of doctrine. It was impossible to preach Christ without a dogma—that He was the Son of God, and that His death was the sacrifice for the sins of the world. That was a maimed and partial Gospel which did not make some attempt to evolve and arrange in systematic form, as propositions for the understanding and the reason, the light of God that shone in Jesus Christ.

Let no false idea of the simplicity that is in Christ prevent us from seeking to unfold and present the divine and deep thoughts that are in Him. Let no impatience of "dogma" on the part of "literature" or elsewhere blind us to the fact that the cry for an undogmatic Christianity is really a cry for the return to barbarism, to a dim religion of instinct and sentiment, as fatal to "culture" as to theology, and at bottom means the denial of all knowledge of God and the unseen.

Still that was an objectionable doctrinal preaching which presented Christianity rather as a system of metaphysico-theological abstractions, than as the proclamation of a redeeming person and a redeeming fact—the origin, meaning, and end of all their theology. The same line of thought might be taken in reference to the relation to the preaching of Christ to the preaching of practical duty, which was sometimes put over against it both by friends and foes. If morals were left out, Christ was not preached; if they left out Christ, morals would not be preached to any purpose. Exhortations to goodness, even to goodness of a distinctive Christian type, were toothless commonplace, impotent to get themselves obeyed, as the noblest words of the noblest systems without Him had ever been. By preaching Christ crucified they proclaimed the law of duty, the impulse to obedience, the power that fulfilled. The form of their message was, to a large extent, settled by its substance.

If we had to offer to the world a gospel of rites, the form of our ministry would be sacerdotal. If we had to offer a gospel of thoughts, it would be professional and didactic. But we have a Gospel of fact and therefore we preach. Not we perform, not we argue—we preach. The metaphor in the words is full of instruction. We are heralds, criers, tellers of a message. We have not evolved it from our own brains, we have received it from the King. Of course I admit that that is not a complete description of the work either of the Christian ministry or of the Christian Church. Preaching in our modern sense of the word—i.e., the public oral ministration of Christian truth—includes both preaching in the Scriptural use of the term, namely, evangelising, and the teaching which follows and completes it. But I confine myself to say to the proper original meaning of the expression, and I venture, in passing, to express the conviction that all the churches need to be roused anew to the prime importance of the first part of their work—the preaching of the Gospel to those who are without. We have far too much allowed that to be swallowed up by the second, and no reform is more needed than the restoration to its true place of the evangelistic character of the Christian ministry and the Christian Church. But that by the way.

They must adopt the tone of one faithfully delivering a message rather than speaking his own thoughts, and this would help to deliver them from fear, petty vanities, anxieties, and fastidious care. Though but reeds, if shaken with the wind, tones of heavenly music would come from them. Such a tone was the result of much secret communion with God. The words that brought Christ to men and men to Christ, must be heard in the ear, ere ever they rung out from the housetops. There should be, also, a tone of pleading urgency of invitation.

It is not enough that we deliver our message plainly

and faithfully. One has heard preachers who seemed to think that they had done all when they had told it clearly, with a kind of "There it is, take it or leave it as you like" air. But, brethren, if we have any conception of our work, or any communion with our Master, we shall feel that we poorly represent it, and wholly fail in resemblance to Him, unless we plead with men. The voice tremulous with earnestness, persistent in entreaty, is, at its softest and most winning cadences, but a poor echo of His. But it will carry farther than the thunders of a whole park of logical artillery, and move hearts as nothing else will. Let us not be afraid of letting ourselves down. Let us not be ashamed of emotional preaching, "praying them with much entreaty that they would receive the gift." We have much more need to dread and be ashamed of an unloving handling of the message of love, a transposition of it into another key, which mars its music. "As though God did beseech by us, we pray in Christ's stead." Who can say that the beseechings of God, the prayers of Christ, have sounded in all their wondrous power through His tones?

Their words should have the ring of authoritative certainty, the confidence of a firm, unflinching, personal faith. They ought not to be balancing yea's and nays, guarding every utterance with a limitation which reduced it to nothing, affecting the hesitations which were the paralysis of belief, though now-a-days they might be called breadth of view.

If you want men to feel that you believe what you preach, preach what you believe, be it more or less, but not what you doubt and what you hesitate. I know how increasingly hard it is, especially for the younger men among us, to keep this tone of conviction in their utterances. Remembering one's own earlier days, one would fain speak words of sympathy and cheer to such, and while pleading for patience and tolerance for them, bid them keep close to their Lord, true to the light, preach their certitudes, not their perplexities, and trust to Him who guides into all truth; and to all I commend the grand words: "That I may speak it boldly as I ought to speak."

Those to whom Christianity was mainly a theory a theory of religion, and a set of more or less certain principles, might discourse in elaborate essays; but that was not their work. Those to whom it was mainly a great sacramental system of material vehicles for the conveyance of spiritual grace, might do their rites, which to them seemed like heathenism come again into the Church; but that was not their work. They had to preach. In their chapels the prominent thing was not a professor's chair, nor a lecturer's rostrum, nor the altar (though a recent Bampton lecturer discovered that it was the baptistery, and that they were Ritualists accordingly). It was a pulpit, because that office was to declare a Divine Christ and a redeeming fact. The second portion of his task was to try to show that this preaching of Christ crucified was the best method of meeting this strange distracted time, such as the widespread intellectual antagonism to Christianity, and the far wider indifference and irreligion of the masses of the nation. The considerable unsettlement of belief was familiar to them all.

The idealism and spiritualism which ruled the cultivated classes of thirty years ago, has naturally swung over into materialism and positivism. Physical science—or, as its votaries prefer to call it, with a significant suppression of the adjective, science—has, by its brilliant successes, dazzling the imagination by its severe adherence to fact, its conscientious labour, the accuracy of its methods, and the certainty of its results, established an ever-growing influence over an ever-widening circle. And too many of its followers are ready to assert that its relation to religion is conflict from generation to generation, in which religion always has been, and always will be, wrong and worsted, while science is absolutely right and constantly victorious. And too many Christians are prone to take the same view. I need not speak of the attacks, from the side of philosophy, of the exquisitely polished shafts, dipped in gall, which are daintily discharged in the name of "literature" and "light," of the poem and the novel, the newspaper and the review—the confederates in this new crusade. We all know them, and must be aware that we have to front this subtle spirit every time we stand up to speak for Christ. May I say, in passing, that we are, perhaps, too apt to lament over all this, and suggest a more hopeful aspect of the same facts? May we not see, in this intense eagerness of thought on religious questions, a great opportunity? What a testimony it is to the deep wants of human nature! How faint-hearted and mistrustful we should be if we could doubt the issue! How blind if we do not see that the "many adversaries" make the "open door," and bind us to work there! A strange time, but a hopeful one, when religious subjects crop up everywhere, reminding one of the old days in Constantinople, when washerwomen and boatmen took eager part, for or against, Athanasius; or the more earnest interest that absorbed our own England, in the days when Milton's free spirit triumphed in the controversies of his time, as the sign that "a mighty and puissant nation was rousing herself like a strong man after sleep." A worthy ambition to set before ourselves, to bear some little part in lending this eager interest to Him who alone can answer its questionings and fill its desires!

He pleaded for no narrow construction of their message, either in its substance or in its form. Still he believed there was a broad principle which should guide them in this matter. There was no reason why they should not combine controversy and the presentation of the positive truth; why one man should not adopt the one, and another the other, or why the same man should not mingle both in varying proportions. But their main reliance must be placed on the strong uncontroversial proclamation of the Gospel of Christ and of His death. He would give an illustration:—

The Apostle Paul was a keen observer of "the spirit of the age." He did not "fight uncertainly, as one that beareth the air," but took careful stock of the forces with which he had to try conclusions. He recog-

nised as predominant in the society around him, two leading tendencies. The one was the demand for a religion in the form of a philosophy. The other was the demand for a religion in the form of a visible power. "Give me clear accurate ideas, proved principles, something to know," cried the Greek. "Give me something to look at, a religion whose evidence is a sign, whose essence is a sacrament," answered the Jew. The one is the voice of the understanding, the other is the voice of sense. They are irreconcilably opposed, and therefore irreparably united, like double stars or polar opposites. Wherever you hear the shout of the one, you catch the antiphon of the other. They each express a real want exaggerated into a mistaken wish, and therefore they are perennial. They part the modern world between them, as they did Paul's. We know them as science and sacramentarianism. Fronting these twin tendencies, the rationalism and the ritualism of his days, Paul construed his duty as an evangelist to be—what? To try to shape his ministry so as to satisfy them? By no means. To try to shape it so as to confute them, then! Not that either. But to speak out boldly his positive truth. He knew that his message would at first sight seem to fly wide of the mark, and that people would say, "This talk is far apart from the thoughts that interest men now. This preacher signally fails in addressing himself to the age." To the cry for wisdom he offered a Person and Death; to the demand for power, a cross, and a weak man hanging on it. Could anything be more conspicuously wanting in adaptation? Well, there is as true "adaptation" in rowing against or athwart the stream as in going with it; and unless this age has got rid of the one-sidedness which has always hitherto affected the current beliefs of a period, perhaps the truest adaptation of a message to its wants, is to bring into prominence what it overlooks, and to emphasise the proclamation of what it does not believe.

In this unspeculative, historical Gospel lay the germs of a nobler wisdom than that which blossomed and decayed amid the olive groves of Attica. Christian ministers would never have power with men unless they could fling themselves into their position, and show that, if they did not speak as they desired it was not because they did not know what they wanted or what they were thinking about. They must seek to recognise what was true and legitimate in the demands and position of their antagonists:—

Do not let us be forever speaking of the scientific spirit as if it were an evil demon. Do not let us play into the hands of any who would fain persuade the cultivated mind of England that it must make its choice between science and religion. In its most distinguished exponents, there is a reverence for facts, a patient labour in its pursuit, an unselfish devotion to its service, which we should all admire, and not a few of us would be improved by copying. And, however its demand for certitude may have been misinterpreted by some of its votaries through a most unscientific limitation of the sources of knowledge and the bases of belief, that abuse should not hinder us from recognising the cry for light, as the cry that God Himself has taught.

Then they should take all these voices as a call to the more earnest uncontroversial proclamation of their great message. Perhaps he was speaking too much in accordance with personal temperament in expressing distrust of controversial preaching. Place and time were not suited for it, and superficial treatment of the problem of modern thought only aggravated the evil.

"I have heard the Bampton Lectures for thirty years," said a sagacious University official, "and thank God! I am a Christian still." I am afraid a good deal of controversial preaching does more harm to the truth it tries to defend than to the errors it assails. For another thing, the constant reference to errors gives them importance, and imposes on the imaginations of the hearers, whilst also it creates sympathy with the subjects of these incessant attacks. Again, there is absolutely no connection between being forced by stress of argument to accept the true doctrine of the Cross of Christ, and being led as a sinful man to put my trust in Him as my Saviour. Rather the whole point of view and attitude of mind must be altered before the eager disputant becomes the earnest evangelist, and the convinced listener passes into the penitent disciple. You may shiver to pieces all intellectual defences, but the garrison still gathers unsubdued into the central citadel of the heart. You cannot take it by batteries of argument. Another power alone will make the flag flutter down. Faith is an act of the will as well as of the understanding. Therefore, not logic, but the exhibition of Christ in His love and power evokes it. Ah! brethren, we are often so busy in proving the Gospel, that we forget to preach it; so anxious to get at men's hearts through their understandings, that all our time and strength are spent in hewing the passage and none left to impel the Gospel through it. I think Christ's Cross may be trusted to stand firm without our stays, and I believe that, if we would seldom try to prop it with argument, and oftener point to it with the herald's cry, "Behold the Lamb of God! which taketh away the sin of the world," we should oftener see men draw unto it.

They would find that such broad uncontroversial proclamation of Christ really met the wants which it seemed to ignore and contradict—for it addressed itself to that which was universal. If they could only tap that profounder void in a man's soul which lay far below the cravings of the understanding and the sense, the surface-streams of interest that filled the upper world soon flow down to the deeper, and instead of the demand—give me knowledge, give me signs, they would hear the welcome questions, "Sirs, what must I do to be saved?"

Thank God, the surest way to evoke that sense of want, is by showing men Him in whom it has been met and once evoked, none but Himself can satisfy it. So if we would awake men to a sense of their need of Christ, preach Him. If we would adapt our message to present opinions and desires, dig deeper than they, address the fundamental universal consciousness, and preach Him. If we would bring to our brethren what



they most wish, begin by talking to them what they most want—and preach Him. And, depend upon it, that great Gospel will vindicate its own fitness to be the bread of the world, the food for all sorts of men, the food for all the hunger of each.

The Gospel would become wisdom to the seeker after wisdom. Being a record of a life and death, it was already, in the mercy of God, cast thereby into a form which wondrously fitted it for meeting the demands of a sceptical and scientific age. A religion whose roots were in history, whose Alpha and Omega were a person, whose claim was that it be reckoned with and taken account of like any other historical event, appealed to the very scientific spirit to which it was supposed to be antagonistic, and notably to that reverence for fact and resolve to base all opinion on it. It would also prove itself able to satisfy all that was natural and legitimate in the cravings of the seeker after signs, and in like manner, every divergent tendency of human nature, in all its phases, in all its varieties of culture, period, civilisation, temperament, age, sex, circumstance, and its true satisfaction in that one great message, its rest on the bosom of that loving Lord, its healing in the power of that cross.

The legend tells of a great king who owned a golden vase, the gift of some kindly deity, which gave forth whatsoever rich or refreshing draught its possessor willed, inexhaustible in amount. The dream is true. A loving God has given us a precious chalice, from which there pours, in unstinted measure and boundless variety, all that the longing lips of a world can crave—wine to gladden, milk to nourish, water to slake the thirst. From that one source, every appetite, every need, every taste, may receive what it will—for He said: "If any man thirst, let him come unto Me, and drink." With perfect knowledge of the endless varieties and tragic strength of men's cravings, He calmly plants Himself before the race, and proposes Himself as the satisfier of each desire of each unit of humanity. And the ages have verified His claim, and the river that flows forth from the foot of His cross parts with four heads, and waters all the land, and whosoever drinks of it thirsts not, neither goes elsewhere to draw.

The address was very attentively listened to, and at its close the chairman was greeted with much applause.

The Rev. C. BIRRELL, of Liverpool, in a few eulogistic words, moved a vote of thanks to Mr. MacLaren for his address, with a request that it might be placed in the hands of the committee for publication.\* This was seconded by the Rev. J. G. Rogers, who, in allusion to what had been said about his being a fighting man, said he had no desire to contend with the Baptists—some might think because he would be worsted—but to unite with them in all Christian work. The resolution was cordially adopted, and suitably responded to by the chairman.

From the report of the committee—the discussion of which was postponed to Thursday (to-morrow), when the Assembly will meet again in Walworth-road Chapel, at ten o'clock—it appears that during the year the ranks of the pastorate had been reinforced by the accession of sixty-three young ministers. The new churches originated during the year were twenty-five, and thirty-eight new chapels were built, at a cost of 64,185*l.*; 124 others were enlarged or improved at a cost of 49,863*l.*, making a total outlay of 114,048*l.*; the sums of 14,350*l.* for home missions, 60,000*l.* for foreign missions, and 15,987*l.* for colleges, showing a total of 259,097*l.*, raised by the Baptist denomination in the United Kingdom for the direct promotion of Christianity, without reckoning what was required for the support of pastors, the maintenance of Sunday-schools, &c. The clear increase to the membership had been 10,582, a larger number than for ten years past.

The election of the committee and officers took place, and the meeting adjourned.

#### SOIRÉE AT THE CANNON-STREET HOTEL.

The soirée, which was held at the Cannon-street Hotel, was numerously attended, some 300 sitting down to tea in the Pillar-room, and a larger number afterwards assembling in the great hall, where the meeting was afterwards held. The Rev. Alexander M'Laren occupied the chair, and the hymn commencing, "Lord God of truth, arise," having been sung, the Rev. Chas. Short, of Salisbury, offered prayer, and the Chairman called upon

The Rev. H. WIERO, who gave an account of his conversion and ordination as a Lutheran minister in 1843, and his separation from the State Church, in consequence of his objecting to administer the Lord's Supper to every confirmed person. He afterwards became a Baptist minister. In 1873 the members of that body in Sweden numbered 9,678, connected with 222 churches in the twenty-five provinces. Besides those, many who had been converted to their principles remained in the State Church, and many had emigrated to America. In Norway they were also making progress, and a revival of religion was going on there and in Sweden. In the latter country 10,000 children were connected with the Sunday-schools a year ago, with 300 teachers. But much remained to be done, as a great deal of carnal security existed, and some persecution—chiefly against the Methodists—the Baptists being looked upon with more favour. In fact, the King, in replying to a Lutheran deputation who complained to him, had said, "Why don't you leave the State Church? There is a respectable body—the Baptists—why don't you unite with them?"

\* We believe the address, complete, is now ready, and may be had of Messrs. Yates and Alexander, Synod-street, Chancery-lane.

The church of which he was pastor had expended 20,000 crowns (£1,100), but £4,000 was needed to build chapels, of which he had collected £1,200. Only fifty-six of the churches had meeting-houses, which were much needed in Stockholm and other parts. Mr. M'Laren being obliged to leave, the chair was then occupied by the Rev. Mr. Parry.

The Rev. H. L. KLOCKERS said Holland was a small country, but it had been noble, and fought against the Pope and Spain, and came out victorious. What had been gained had been gained for England and for the whole world. They wanted not only to be free from the Pope, but also of those who had risen against Christianity. The Synod of Dort was a persecuting body; but Christianity, though suppressed for a time, could not be suppressed for good. The Dissenting Church in Holland, which numbered amongst its members some rich men, and some rich in faith, had begun to fight against the State Church, and it now numbered about 100,000 members; but it had taken with it infant sprinkling, and the ministers began to feel that there was something wrong in the system. Some of the people, through erroneous teaching, had become deists and materialists, and there was much commotion in the Church, which made an opportunity for those who knew what they believed to come and face the opinions put forth by the colleges. When he came to the church over which he now presided it had no list of members, no confession of faith, and he had been obliged to separate twenty members. They worshipped in a barn until the chapel was built in 1873. 700 florins had been subscribed, but they needed 170*l.* more to free them from debt. Each was permitted to speak as he believed, and he tried to make use of every one. Five brethren helped in preaching gratuitously. One, a peat-cutter, had brought thirty persons to the church, and he had since added twenty-five more. They had seven Sunday-schools with 350 children, three ladies' associations, and two young men's associations, and God was blessing the work. They were building a second chapel, for which he had found the funds, but they wanted to build a third.

The Rev. R. H. ROBERTS, B.A., said he had been asked to represent the Church of Christ in Italy. When seventy or eighty Baptists could go over to Rome to assist at the opening of a Baptist chapel in that city, interview Garibaldi, arouse the fear of the Vatican, and bring out the *Times* to write about them, it might be unnecessary to speak about it. But the Kingdom of God came not by observation, and a great deal of self-sacrifice would have to be gone through before the Gospel pervaded Italy. As to its need, a large number of Italians were under the influence of superstition in its most degrading forms. They saw two illustrations of that. There was a bronze statue set up in Rome to represent some sacred person, and the toe had been literally kissed away by the people who came to it. Indulgences were granted to those who ascended the sacred staircase at the Vatican, and it was so crowded when they were there that two overflow meetings were held. Nothing was more saddening than that sight. A man claimed by a stroke of his pen to blot out years which otherwise would be spent in purgatory. Numbers of Italians were falling away into infidelity in defiance of infallibility. Mr. Wall wrote that he was going to baptize an Italian lady who through the influence of the priests had been thrust almost into Atheism. The rejection of an evil spirit did not mean conversion to God. Every achievement of art, and the luxuries of civilisation, only added to its dangers. There was Genoa, with its 240,000 inhabitants, without the Gospel. Milan, with its 200,000, Venice with its 130,000, Naples with its 600,000 inhabitants—in short, Italy with its twenty-seven millions of souls, practically without the true Gospel; for the Gospel that was now preached was another Gospel, and there had been clearly written against it the anathema which Paul wrote to the Galatian Church. Could they, and ought they, to supply that want? What had been done already? In Rome the Italian brethren came together to break bread and join in common worship. There were ninety-two members in Mr. Wall's church. A cardinal's nephew had been reading with Mr. Wall, and was about to profess his faith openly, which would cause him to be disowned by his family, and he intended coming to England. Signor Grassi took part in that service, and he held meetings in his own house to proclaim salvation through Christ alone. Twenty-five years ago public worship was forbidden. Two brethren were put in prison for reading the Word of God, and an attempt was made to induce the wife of one of them to join the Roman Catholic Church by telling her that her husband had recanted. But she said, "I can scarcely believe it, but if it be so, I stand." Sixteen boxes of Bibles had been sent into Rome, and one of the priests exclaimed, "The heavens are falling upon us," and so they were, but in a different sense and with a larger blessing than he supposed. Five years ago public worship was forbidden in Rome, now they met for that purpose, not in a remote spot, but near the Corso, to worship God without hindrance. There was commotion at the Vatican, and spies were said to be going to and fro. It reminded him of one whom Bunyan depicted as sitting at the mouth of his cave biting his nails with anger. The door was now open for the evangelisation of every town and city. At Pompeii the guides wished to have Bibles, and a box containing forty copies were sent to them from Naples, and they had received acknowledgments from twenty-five who had accepted the books. Baptists were particularly qualified for the work, as the instinct of

converted Italians led them to reject every rag of tradition; and while the rite of infant baptism rested on the authority of a Church which had instituted it, their position was the sole supremacy of Christ and the Holy Scriptures as the expression of His will. They were unencumbered by ecclesiastical tradition, and there was a field in Italy from which they might reap an abundant harvest. Vaticanism was connected with the entanglements of the continent. How could they meet him who was the cause of that? Not by persecution, but by the spreading broadcast the principles of truth. If they would only exalt the Protestantism of Italy they would render as good service as any statesman could to that country. Mr. Wall wrote that in Naples they had two small meetings, and he had a man ready to go there. Who would help them? Should Naples, with its 600,000 souls, be left to rush headlong into infidelity, and be given over to Satan, or should it be won for Christ? He desired that for the winning of the world to Christ they might all be aroused to a greater passion for the salvation of souls. The Lord was waiting at His gate, and if they would admit Him, He would prove the ancient purity of His primitive Church, and the shout should go up, "The Lord of Hosts, He is the King of Glory." (Cheers.)

The Rev. Dr. Landels said he had been announced to speak on "Palestine and Japan," and the association had puzzled the wise heads of some of the brethren, who did not understand the connection. It was not ethnological, though it might be geographical, but it was personal, as he happened to know something about both of them. The bare facts were these. The Baptist Mission in Palestine was not supported by any society. A young man had been baptized in the Pool of Siloam some fifteen years ago, and a committee of sixty persons had been formed in London to enable him to act as missionary, but they could not be got together, and the interest flagged. But the agent went out, and was joined by another, while a third went about collecting funds. But that failing, he advised the missionary to throw himself entirely upon the Baptist body, which he did, and since that time the work had gone on. It was very hard work in Palestine. The missionary (El Karéy) did all kinds of work, preaching in Nablous, holding mothers' meetings, and a female school. He also visited all parts of the country. The Baptist Church only numbered seven members, but it was a beginning. An ecclesiastical dignitary of the Anglican Church who had opposed him, had turned back Baptists who had intended visiting him, but some Episcopalians who had gone on notwithstanding had afterwards sent money for his support, and from the most distant parts of Palestine he had heard good accounts of him. His salary came in fairly enough, but as the meetings were now held in his house or divan, they wanted to raise 200*l.* for a more suitable place. In Japan a young man who had studied under Mr. Stonehouse in India, and from different kinds of work realised an income of some 600*l.* a year, while he laboured amongst the prisoners, resolved to go to Japan. He gave up his income, and taking with him his wife and family and two convicts, he went, passing through Australia, where he had an uncle. The uncle offered him his estate if he would remain there, but he would not, saying, "No, I have set my hand to the plough, and will not turn back." One of the convicts had wealthy friends in England, who sent him 300*l.* in a registered letter, which enabled them to reach their destination. He went, and taught English in a school, thus earning his livelihood. He has established a printing press, and prints tracts. He has baptized a Buddhist priest, who now preaches the Gospel. A church has been formed, and has nineteen active members. He wants all kinds of things, especially for the support of the printing press and for the chapel, but he is prepared to go on, and he believed no field was so promising. He hoped they would not lose sight of that work, but remember it in their prayers. (Cheers.)

The hymn commencing, "Salvation, oh the joyful sound," was then sung, and Dr. Landels pronounced the benediction.

#### BAPTIST MISSIONARY SOCIETY—MEMBERS MEETING.

The members' meeting of the Baptist Foreign Mission was held yesterday morning in the Mission House. The attendance was very large. Among those present we noticed Drs. Angus, Landels, Thomas, Stock, Todd, Green, Underhill; the Revs. S. Green, C. M. Birrell, J. P. Chown, J. Brown (Northampton), J. J. Brown, C. Williams, E. Edwards (Torquay), D. Jones (Brixton), J. Murrell, &c., &c. The opening devotional service was conducted by Dr. Angus. The business meeting was presided over by J. Smith, Esq., of Watford, who called on Dr. Underhill to read the report, which was of a very gratifying character. It stated that upwards of 3,000 had been received into the mission churches during the past year, and nine additional missionaries had been sent into the field. Thirteen missionaries altogether had gone out, but as four of these were to replace those who had retired, the clear increase of the staff is nine. Reference was made in the report to the securing of eligible premises in Rome, and to the opening, in the month of March last, of the new chapel, which has been erected largely through the instrumentality of Mr. Kemp, of Rochdale. The mission in Rome is being prosecuted with great zeal and success by Mr. Wall and the brethren co-operating with him. Altogether, as far as the direct purpose of the society is concerned,



we cannot remember to have heard a report of a more cheering character. The financial statement showed that a larger sum than during any previous year had been received as contributions from the churches. This is most gratifying when it is borne in mind that several hundreds of pounds have been lost to the society in consequence of the lock-out in Glamorganshire and Monmouthshire. Very touching and appropriate references were made in the report to the memories of the late Revs. W. Robinson, of Cambridge, and Charles Vince, of Birmingham, who had, in various ways, rendered many and most valuable services to the society. Among the missionaries who have died in the course of the year were the Rev. J. Lawrence, who laboured so faithfully for nearly half-a-century in India, and Mr. Millard, who had for many years been pastor of one of the churches in Jamaica. The committee very fully acknowledged the zealous self-denying labours of these brethren, and expressed deep sympathy with the bereaved families. The report gave great satisfaction, and was adopted unanimously. Thanks were tendered to Mr. Joseph Tritton, the treasurer; to Dr. Underhill and Messrs. Bailhache and Baynes, the secretaries, with a request that they would continue their services for the forthcoming year. We give now the above brief statement as an indication of the vigorous and progressive character of Foreign Mission work, as carried on by the Baptist denomination. The public meeting on behalf of the society is to be held to-morrow evening at Exeter Hall. We would only further say that the meeting on Tuesday morning was one of the most harmonious and encouraging that it has ever been our privilege to attend.

#### YOUNG MEN'S CHRISTIAN ASSOCIATION.

One of the earliest anniversary meetings is that of the above association, whose thirtieth annual meeting took place at Exeter Hall on Tuesday evening, April 20. The Earl of Shaftesbury presiding. The large hall was not quite full, but as Mr. Shipton, the genial secretary, explained, many of the warehouses are open later on Tuesday than on other evenings, and the first duty of a member of that association was to do his duty in his calling. The Rev. Gervase Smith, M.A., offered a fervent prayer, and a hymn was sung. The Secretary gave an abstract of the report, in which the committee stated that they were impressed by a deep sense of the responsibility they had undertaken in presence not only of the evils which had afflicted society for all time, but in relation to the special evils which affected our own times, and the temptations which arose to young men in business, especially on their first arrival in London. In six months out of the year the committee held meetings in Aldersgate-street to welcome young strangers from commercial establishments, and in the course of the year a course of lectures was delivered on the evidences of Christianity. 129 members had been added to the mission body of the association, making a total of 4,728 members of Christian churches who had united themselves to the association with the view of assisting in its missionary operations in the sphere of their daily calling. Special interest had been taken in the Post Office employees, and several classes had been established for their benefit. Twenty-seven new associations had been formed since the last autumnal meeting, and 100 since 1869. The Bible-classes had been more than usually well attended, and several cases of conversion had been recorded. The course of lectures had been well sustained by the branches, who were also in a flourishing condition. The expenses had amounted to 4,421*l.* 8*s.* 8*d.*, and although they had a balance in hand last year of 501*l.*, there was now a deficiency of 261*l.*, owing to a falling off of donations. But there was an increase in the regular subscriptions. It was estimated that the total members throughout the world was 250,000.

The Bishop of MELBOURNE moved a resolution, recognising the importance of the work of the association, and commending it to the support of all Christians; and in supporting it, he spoke of the usefulness of its threefold operations—educational, protective, and missionary. Young men were not only protected by it from evil influences, but their growth in grace and happiness was promoted by it. Its missionary operations were no doubt exercising much influence upon young men, and God's blessing was evidently attending them.

The resolution was seconded by Sir JOHN KENNAWAY, Bart., M.P., who dwelt upon the evil influences to which young men were exposed on leaving home—temptations to forget God, to make money or success their idol, and to rely upon their own intellect. The future destinies of their country depended very largely upon the realisation by the young men of the fact that righteousness exalteth a nation.

Professor SMYTH, M.P., said he had been listening to a debate in the House of Commons, in which complaint was made by Lord Elcho that the recruits for the army were not equal to the requisite physical power. But he believed the glory of England would depend more upon its moral and spiritual power than its physical resources, and it was such powers the Association sought to develop in the young men.

A hymn was then sung, and a collection made. The Rev. W. B. CARPENTER, M.A., addressed the meeting on the fitness of the Bible for its designed end. Some misapprehension existed in many minds as to the kind of benefit to be derived

from the Holy Scriptures. Their judgment for any work was to be measured, not by what men expected it to be, but what it professed to be. The Scriptures were designed to elevate the moral and spiritual nature of mankind, to convert the heart, to enlighten the mind, and to rejoice the soul. And it was not enough to know the object intended, but also to know the disease of sin, which was of a malignant character, and not merely something infused into the blood, but a loss of vital power. The expulsion of sin was followed by the restoration of the soul. In proportion as they were content to use Scripture as a power for the regeneration of the soul, they would realise its value, and feel that though there might be a hundred things to war against their faith, yet God was love indeed. (Cheers.) The Rev. R. D. WILSON, of Craven Chapel, owing to the lateness of the hour, postponed his remarks on the subject announced, "Christ the Wisdom of God and the Power of God," and spoke for a few minutes on the missionary work carried on by the members, which he hoped would be extended so as to counteract the evil influence to which young men were exposed. He also referred to the great work now being carried on in London by Messrs. Moody and Sankey, which had infused a new spirit into thousands, leading them to devote themselves more freely to the work God had called them to.

Mr. ALEXANDER MCARTHUR, M.P., proposed, and Mr. PETER CONNOR seconded, a vote of thanks to the Chairman, which was carried unanimously, and the Earl of SHAFTESBURY, in responding to it, said he considered such associations as cities of refuge for the commercial life of those places in which they were established. In the present times, when there were such perplexities of soul, there must be unions of men working together, guided by the Spirit of God, helping each other in the doubts and difficulties which they had to meet, and at last by the blessing of God they would all arrive at His heavenly kingdom. (Cheers.)

#### UNITED METHODIST FREE CHURCHES.

The eighteenth annual missionary meeting of the above society was held at Exeter Hall on Monday evening. Both the body of the hall and galleries were well filled. Alderman Green, J.P., of Tyne-mouth, presided, supported by the Revs. Joseph Farside, Robert Moffat, D.D., Joseph Parker, D.D., Robert Bushell, John Gutteridge, Silas Walsley, Messrs. R. B. Salisbury, and John Hawley, &c. "All hail the power of Jesus' name" having been sung, prayer was offered by the Rev. W. Adcock. The Rev. Robert Bushell read the report. Numerically all the foreign stations of the society show an increase on past year's working of 224 accredited members, with 545 on trial, making a total of Church members of 6,112 on the foreign stations alone; which, added to the those of the home circuits, give a total of 67,371 with 6,195 probationers. The increase of the year's income at home on behalf of the missions was 1,617*l.* 7*s.* 11*d.*, the total being 11,119*l.* 12*s.* 5*d.* The expenditure was 10,397*l.* 13*s.* 5*d.* Some of the increase was due to a legacy and special gifts, but there was an advance of 765*l.* 18*s.* 2*d.* on the ordinary receipts of the year. Its present position may be briefly summed up, thus:—The society has forty-two missionaries employed in Australia, New Zealand, China, Jamaica, West Africa, and East Africa. The number of members which the foreign missions have added to their churches exceeds 6,000, and the total of home and foreign membership is nearly 68,000, while the number of ministers employed is now 300.

The chairman thought it desirable that they should all have a definite purpose in view. They had met not only for a little pleasurable excitement but for a purpose—to promote the interests of that society. The mission cause was the greatest of all causes. It was almost divine in its character and instincts. That society lately, although but young, this being only their eighteenth anniversary, had lately sustained losses in the cause of religion and humanity, but that ought to be an incitement instead of discouragement. He concluded by offering to double his subscription.

The popular hymn, "Hold the fort" having been sung, the Rev. Joseph Farside moved the first resolution as follows:—

That the report now read be adopted, and that this meeting, rejoicing in the success which has attended the operations of this society during the past year, gratefully ascribes all the glory to Him through whose blessing alone it has been accomplished. This meeting also desires to bow to the Divine will as expressed in that painful dispensation which has recently removed the Rev. Charles New from the scene of his faithful and devoted labours in Eastern Africa, and earnestly prays that God would raise up men, full of faith and of the Holy Ghost, to succeed him in testifying of the grace of God to the millions of heathens that are ready to perish.

The speaker said he greatly rejoiced at the keynote the chairman had struck, and he would cheerfully follow his example. He paid an eloquent tribute to the memory of the late Charles New. His mention of Dr. Moffat being on the platform elicited great cheering.

Dr. Moffat seconded the resolution, and was received with enthusiastic cheering, which lasted some minutes, the audience rising. He gave a graphic description of certain phases of his missionary experience, dwelling earnestly upon the powers which the missionary obtains when he has once mastered the difficulties of the native languages, as compared with anything done by means of interpreters. It was more than fifty-eight years since he devoted himself to the missionary

cause, and during that time his heart was undivided in its interest. During that period he had had many opportunities of proving that Christianity was able to break the hearts of the most savage natures. The Rev. Silas Walsley, a missionary from Sierra Leone, supported the resolution. He spoke encouragingly of the mission work there, and gave interesting statistics in confirmation. He said that contemporaneously with the meeting at which he was then speaking, the annual meeting was being held in Sierra Leone, at which it was anticipated they would raise as much as 250*l.* for the benefit of the cause. The Rev. Dr. Parker moved the second resolution:—

That this meeting, believing that the "truth as it is in Jesus" alone can save and truly elevate mankind, earnestly prays that Almighty God may abundantly pour out His Spirit upon the churches, so that there may be greater consecration to this service, and more prayer and mightier efforts for the spread of the Gospel both among the ungodly masses of our countrymen at home, and the myriads of heathen abroad, and solemnly pledges itself to increased liberality in support of the home and foreign missions of this society.

He deprecated the present tendency to hold large religious meetings and announcing "no collection." He should raise his voice against this all through the May meetings, and should advocate the systematic and proportionate giving of money to the cause of Christianity. The Rev. John Gutteridge seconded the resolution in an exceedingly able and lucid address, in which he compared the triumphs of Christianity to those of the ancient empires of the world. A collection was made on behalf of the funds of the society. R. B. Salisbury, Esq., moved, and John Hawley, Esq. (Rochdale), seconded, a cordial vote of thanks to the chairman. The proceedings were concluded with singing and prayer.

#### Correspondence.

##### THE LIBERATION SOCIETY'S ANNUAL MEETING.

To the Editor of the Nonconformist.

SIR,—In the event of your publishing a list of the "May meetings," will you be good enough to include that of the Liberation Society, on Wednesday evening, May 5?

I make the request because the newspapers which give such information usually follow the list of the Religious Tract Society, and that body, though annually supplied with the requisite particulars, annually excludes the meeting from its list.

The assigned reason is, that "the Liberation Society does not belong to the class of institutions whose anniversaries are published by the Religious Tract Society."

Yours, &c.,

J. CARVELL WILLIAMS.

Serjeants'-inn, April 26.

##### CHURCHYARDS AND CEMETERIES.

To the Editor of the Nonconformist.

SIR,—The debate and division of Wednesday last must be looked upon by Nonconformists with satisfaction, though success was not attained. We are greatly indebted to Mr. John Bright for his more than admirable speech, and the eulogy of the *Times* on his masterly though short oration was well deserved. The churchyard question we may, therefore, regard as near settlement; but, Sir, there are cemeteries as well as parochial graveyards, and in these public burial places difficulties frequently arise. In Brompton Cemetery a few years since the chapel for Nonconformists was a miserable and uncomfortable structure—a perfect contrast to the Church edifice—and I believe it exists in its pristine dirtiness to this very day. I enclose you three out of several letters which appeared in one of the recent issues of the *West London Advertiser* with respect to the Kensington Cemetery, near Hanwell, and this is the only local journal in which Nonconformity can have its full say. Writer No. 1 says:—

A short time since I was requested to read a service over a friend's child, and, as trains and omnibuses do not favour the peculiar time chosen by this board for persons finding their own minister, I had to get to the cemetery half-an-hour previous to the appointed time, and found the chapel door locked, and had to walk about the ground, in the sleet and cold, until the arrival of the funeral. How different; the Conformist brethren are treated with a fire and nice warm vestry, but, sir, may I ask who pays for the coals? do we rate-payers? if so, why is this distinction?

Writer No. 2 states:—

Prompted by curiosity, and the sensational reports in the newspapers of late, I went one fine afternoon to the above place of burial, and arrived at 8.55. The pauper funerals came in with the tolling of the bell; judge my surprise, Sir, when a few minutes after a Dissenting funeral came in, no cemetery bell was tolled! I was informed upon inquiry, "we don't toll our bell for them Dissenters."

Writer No. 3 asks, after affirming that the Kensington Burial Board has a poor man's prohibitory tariff at their cemetery, "whether there are no means by which legitimate pressure can be brought to bear upon these gentlemen to induce them to adopt a more enlightened and generous management of this cemetery." Several other letters appear in which other charges are made, amply proving that some reform is indispensable. I have brought these letters under the notice of a fine old English gentleman, a Churchman and an admiral, and he has undertaken to drive over in his carriage to the cemetery, and on the spot make all necessary



inquiries into the merits of the case. If you have space I will in due course report to you.

Believe me, Sir, your obedient servant,  
RELIGIOUS EQUALITY.

Kensington, April 25, 1875.

P.S.—Since writing the above my attention has been drawn to a leader on "The Burials Question" in a secular journal of wide circulation, in which the editor says, "One half of the religious people of England and Wales are Dissenters, and, practically, as religious people they are excluded from their parish churchyards by the other half. It is no answer to say that the grievance is sentimental, for all political grievances are sentimental to a very large extent. It is admitted there is also a practical grievance, and that is to be cured, not by Mr. Osborne Morgan's plan, but by the establishment of cemeteries. This is only an evasion of the issue which arises out of the principle of religious equality. It is the inalienable right of every Englishman to suffer no penalty by reason of his religious opinion, and therefore exclusion from the parish graveyard sins against the principle of religious equality." Yet in most cemeteries distinctions, at times of a most objectionable character exist.

THE BISHOPS AND CHURCH EXTENSION.

To the Editor of the Nonconformist.

SIR,—I now send you an account of the accommodation in church and chapel at St. Ives (Hunts) a town which has acquired an unpleasant notoriety through the Ritualistic practices in the parish church. This list will be the last for the present, as most of your readers are familiar with the elaborate statistics which have appeared in your columns. It will be seen that non-established churches are in the ascendant there as well as in a vast number of other towns, and this may be one of the reasons why bishops are anxious for "Church Extension"; but the result anticipated by them does not appear probable unless such extraneous attractions can be introduced as the resources of a cathedral can afford. Several times during the year there are "special services" of a sensational kind in the nave of the cathedral in this city, and as a matter of course, crowded congregations attend them. The latest of these took place on Sunday week, when, in accordance with announcements by placards, the bishop preached specially to the engineers, firemen, guards, and other employees of the railways in and around Peterborough. In addition to the usual attractions, comprising an amateur and surpliced choir of more than a hundred men, there were two trumpets and three trombones in aid of the organ. Besides all this, the mayor and corporation attended with mace and official robes. The bishop was conducted to the pulpit by the Rev. J. N. B. Woodroffe, chaplain, with the crossier, instead of the vergers with the ordinary silver rod. But enough of this. Is it surprising that such results as the following meet us on every side? It is surprising that bishops and clergy should disregard Nonconformity and Nonconformists as of no account in the history, position, and probable future of this Great Britain of ours; that the civil and religious freedom which we do enjoy has been obtained—by whom? Let Hume speak—

"The precious spark of liberty has been kindled and preserved by the Puritans alone. And to this sect the English owe the whole freedom of their constitution."

And every modern historian of note—the latest being Henry Thomas Buckle—has placed before the reader the same irrefragable fact so plainly and emphatically that there is really no excuse for the ignorance which appears to exist among the clergy of the present day; unless it be this—that at Oxford and Cambridge the History of Greece is more studied than the history of our own country.

I am, Sir, respectfully yours,  
A LAYMAN.

Peterborough, April 24.

ESTIMATED ACCOMMODATION IN PLACES OF WORSHIP  
AT ST. IVES.

Parish Church	500
Free Church (Baptist and Independent)	750
Wesleyan Chapel	500
Particular Baptist	350
Primitive Methodist	90

THE STATE-SUPPORTED CHURCHES  
OF CEYLON: THE BEGINNING OF THE END.

To the Editor of the Nonconformist.

DEAR SIR,—Conjectures are not always safe, as Mr. Matthew Arnold has discovered; after building up in the *Contemporary* an airy fabric founded on the supposition that the writer of "Supernatural Religion," and the *Westminster* reviewer of "Literature and Dogma" were one and the same person, our "cultured" friend has since found that his "intuition" was wrong. This failure might make less-perfect mortals hesitate, and even refuse to make any conjecture, but, profiting by Mr. Arnold's failure, others may have good grounds for doing what he did on a palpably insecure foundation. I venture, therefore, to conjecture that the ensuing Legislative Council of Ceylon will have before it an ordinance to provide for the cessation of grants from the public purse for Episcopalian and Presbyterian chaplains, and arranging for the disposal of the fabrics for worship erected by the State. Since I last wrote to the *Nonconformist* on this subject matters have moved

apace, and the actual disestablishment of two favoured sects in Ceylon, and the abolition of grants to others less favoured, but weak-minded enough to take them,—e.g., the Church Mission, Wesleyan Mission (till three years since), and the Romanists—is probably much nearer than we supposed. An early session of Council, if not an extra one, is to be called on urgent matters connected with railway extension, and if the urgency and haste of our local bill-draughters and the eagerness with which inquiries are made of known Liberationists for information as to disestablishment in other Crown colonies, is any criterion, the matter may be disposed of with considerable and unusual promptitude. It will be a reproach to the Liberal Government if a Tory Secretary of State be found to favour disestablishment in the colony, while they pursued a policy of "masterly inactivity," or snubbed all who strove to call their attention to the matter.

Several circumstances have contributed to the present state of affairs in the island. The *Ceylon Observer*, in its daily issue, has continually kept the matter before the public, and there have not wanted zealous correspondents, who have written upon the subject in every conceivable form. Ritualism, very far advanced on the part of some of the chaplains—one of whom, in his own name, has striven to justify his conduct, and deduce Romanism from the Episcopal Protestant Prayer-book—is another influence. Some of us outsiders are of Mr. Spurgeon's opinion, that such a task would not be altogether profitless, and the Rev. Mr. Hancock, Runnegala, has proved this. The members of the South Ceylon Wesleyan Mission, at their recent district meeting in Kandy, prepared a memorial against the continuance of the grants, which memorial was forwarded to the Wesleyan Mission Committee, London, for presentation to the Secretary of State. I find in the columns of the *Observer* an extract from an article by "G. B." in a monthly magazine called the *Friend*, published at the Wesleyan Press, which may not inappropriately be quoted here. It is as follows:—

On reference to Ferguson's Ceylon Directory—one of the most correct and useful works ever published—I find the ecclesiastical department composed of two bishops on pension, or in England, and one on sick leave, viz., Bishop Jermyn; an archdeacon; eleven chaplains of the Church of England, and four chaplaincies of the Church of Scotland; six other chaplaincies in the central province (towards which grants-in-aid only are made); fourteen catechists; a registrar; and one (Trincomalee) "office suppressed" (†); with twelve retiring chaplains on pension. The total yearly cost of this Establishment being about Rs.130,000, or with allowances for extras, repairs to buildings, &c., a full total of Rs.140,000. According to the recent census of 1871, the total returns of Protestants of all denominations is about 55,650. Allowing for other denominations, and for the adherents of the Church Missionary Society, there will remain less than 15,000 as belonging to the two branches of the Ceylon State Church. There were 10,379 persons returned as belonging to the Church of England, and 3,101 as Presbyterians; adding 50 per cent. will give

For the Church of England	15,200
Deduct for the Church Mission congregations say	7,200
	8,000
Presbyterians	4,550

Total benefited by Ecclesiastical Establishment\* 12,550 This we deem as fair a conclusion as can be obtained, and the result is that the Government makes an allowance annually of upwards of Rs.10 for every adherent of the two favoured denominations! But it is probable that we have under-estimated the numbers belonging to the two Wesleyan Churches (North and South Ceylon), the American Board of Missions, the Baptist Society, and others, so that the capitation amount may be much larger than that above given. The annual salaries of the members of this system vary from Rs.20,000 (to the bishop), Rs.8,000 (archdeacon), chaplaincies (ordinary) Rs.6,000, 4,500, 4,000, 3,000, 2,500, down to catechists of Rs.480 and Rs.240.

The *Observer*, itself, has been republishing the debates of 1854-55, when the Establishment was saved only by the casting vote of the acting-governor, first in its own columns, and afterwards in a pamphlet, at its own charge, for we have not yet started the Disestablishment Society that has been on the tapis for some little time; perhaps there will be no necessity for it.

But what has most roused public opinion was the rumour of the approaching retirement of the Bishop of Colombo and the consecration of a successor, who would be the fourth living Bishop of Colombo! The shamefulness of the job was too palpable, and now it is proposed to arrange matters (for Bishop Jermyn will not come back to Ceylon), by an exchange being sanctioned between the Colombo prelate and some other colonial bishop who has a healthy diocese, and who is not himself too old to come to the tropics. A certain amount of self-sacrifice in the latter case would be required, and this is felt to be an insuperable barrier to its ever being

\* See article on "Religions in Ceylon," in the *Ceylon Friend* for 1874, pp. 148-151. It is a significant fact that the average attendance at the services held by clergymen of the Church of England paid by Government in 1872 was only

Presbyterian average attendance	2,197
	803
	3,000
The attendance at Church Mission services were	4,284
"    Wesleyan	6,320
"    Baptist	1,203

12,807 So much for the respective success of the State aid, and the voluntary principle! The American services are not here taken into account.—ED.

carried out. Meanwhile, the feeling for disestablishment merrily extends, and already we are getting glad at heart at the prospect of the removal of the iniquity.

I was going to add some details—of the kind the readers of the *Nonconformist* are so familiar with, e.g., the withering, blighting influence of State and on Christian liberty—but I forbear, for the present, and only express, in conclusion, the regret of the Ceylon Liberationists that our ecclesiastical affairs were not brought before the House of Commons, as jobbery and intrigue could then have been exposed. It is not too late now.

Yours, &c.,  
WM. DIGBY.

THE MINISTERIAL TEMPERANCE  
CONFERENCE.

The Ministerial Conference on the subject of temperance, to which reference was made last week, was opened in the Egyptian Hall of the Mansion House on Wednesday morning. There was a numerous attendance of ministers of various denominations, amongst those present being Mr. Samuel Bowly, Mr. Robert Rae (National Temperance League), Revs. James Fleming, B.D. (vicar of St. Michael's, Chester-square), Newman Hall, J. Rodgers (vicar of St. Thomas', Charterhouse), Canon Ellison, H. Huleatt (Royal Military Asylum Church, Chelsea), Lt. D. Bevan, A. Hall, Charles Stovel, G. M. Murphy, G. McCree, J. Dosey, J. H. Wilson, H. S. Paterson, M.D., J. P. Chown, &c. Mr. Hugh Owen, in the unavoidable absence of the Lord Mayor, was unanimously voted to the chair, and the meeting having been opened with prayer by the Rev. Newman Hall,

The Rev. James Fleming, B.D., read a paper on "The Influence of the Drinking Customs of Society upon the Piety and Usefulness of Professing Christians." Many statistics were given of the alarming increase of intemperance throughout the country. He traced the influence of drink on education and on religion, and proposed the simple remedy—abstain—which nevertheless he forced on no man. The consumption of alcohol in this country during the last year would, if taken at once, be sufficient to kill all the inhabitants of the globe.

The Chairman now invited discussion upon the paper, and in response a goodly number gave expression to their opinions, including the Revs. T. Herriott, J. H. Wilson, H. Cutler, Newman Hall, G. W. McCree, G. M. Murphy, Philip Gast, A. Hall, &c. We may indicate the general scope of their remarks. On the whole there was but one opinion upon the deplorable evils of intemperance, Mr. McCree spoke from an experience of twenty-five years of his life in St. Giles; and the Rev. Hugh Huleatt adverted to the fact of the good influence which total abstinence enabled military officers to wield over their men. The experience of the venerable Mr. Tabraham, who was eighty-three years of age, and in the sixtieth year of his ministry, excited considerable interest. He had joined the first Temperance Society in 1826, and he believed that his life had been prolonged because of his faithfulness to total abstinence principles.

In the afternoon, the Rev. G. Maunder, Wesleyan minister, Islington, introduced the business of the session by a paper on "The value of total abstinence as an element in aggressive Christianity at home and abroad." He argued that total abstinence removed difficulties out of the way of the Christian worker—difficulties arising out of the influence of the public-house, the character of the homes of the people, and the influence of the drink itself upon the physical, mental, and moral constitution of the habitual drinker. He also contended that total abstinence was a valuable element of aggressive Christianity, inasmuch as it was a safeguard especially to the young, and also because it gave moral power to the worker—such moral power being obtained through the action of the law of Christian expediency, the force of example, and the power of sympathy. The value of total abstinence was also urged on the ground that it set free a large amount of money for benevolent and church purposes. If the 120 millions now spent in drink were expended in the promotion of a more legitimate commerce, the physical and external condition of the people would speedily and wondrously improve. If a tithe of it were devoted to educational, charitable, and religious purposes, we should soon have comparatively a political and social millennium. If only what was spent on the drink by professors of religion, members of the Church, were consecrated to God and His cause, how many a pastor's heart would be gladdened; our schools and other religious institutions would be relieved of their burdens, our evangelistic agencies both at home and abroad would be greatly multiplied, our fields of Christian labour would be widely extended.

In the evening a well-attended public meeting was held in the Guildhall by permission of the Court of Common Council, under the presidency of Major-General Eardley-Wilmot. Addresses were delivered by the chairman, the Rev. Newman Hall, the Rev. J. Rodgers, vicar of St. Thomas', Charterhouse, Mr. T. B. Smithies, and other gentlemen, the proceedings being of an interesting character.

The Chairman's remarks upon the good work achieved by the League in the army and navy were of an important character. In the navy, chiefly through the exertions of Miss Weston, there were now in ninety-eight ships temperance associations, and a good work was being effected in connection with them. Through Miss Weston's efforts also; a



sailors' home had been opened at Devonport. He had also reason to know that in the two ships about to start for the Arctic regions, the nucleus of a temperance society had already been formed. With regard to the army, he was glad to know that the number of men known to be total abstinents was between 11,000 and 12,000. Among soldiers in England the work of the League was carried on by Miss Robinson, who had given time, health, and money, for their welfare.

The Rev. Newman Hall, as an abstainer for thirty years, thoroughly believed that the advocacy of the Gospel and of total abstinence were perfectly in harmony. The intemperate habits of the present day were a stain upon our national honour, polluted our religion, filled our workhouses, jails, hospitals, and lunatic asylums, and retarded the education of our children. The League sought to encourage voluntary abstinence; but they did not think it necessary to proclaim either that the liquors were poisonous or that the use of them was wicked. Nor did they wish in any sense to be misunderstood martyrs, for generally speaking they were better in health and in pocket, and generally, both politically and socially, for their abstinence.

A vote of thanks to the Court of Common Council for the use of the Guildhall, and to General Wilmot for presiding, brought the proceedings to a close.

The proceedings of the second day of the conference took place in the Friends' Meeting House, Bishopsgate, which, in the morning a paper was read by the Rev. L.D. Bevan, and in the afternoon a paper by the Rev. H. S. Paterson, M.D. Mr. Bevan's essay was upon "Practical Suggestions as to the Promotion of Temperance in Churches, Congregations, and Sunday-schools." The paper dealt with the question from two points of view, the conservative and aggressive; how to instruct and strengthen total abstinents, and how to convince moderate drinkers and save the drunkard. The great organisations referred to were those for the promotion of temperance among the young, and he urged that steps should be taken in the formation of such societies so as to secure the co-operation and sympathy of the different sections of the church. In the second part of the paper the two chief topics were the methods by which the various sides of the temperance question might be brought before the attention of the non-abstaining portion of the church. A somewhat novel scheme of conferences of ministers, teachers, church officers, and members, not necessarily abstainers, was insisted upon, and special attention was directed to modes by which persons lapsing into evil habits might be dealt with, backsliders reclaimed, and drunkards systematically treated. Hints as to management and business were given, and especial stress was laid upon the necessity of a social life by which reclaimed persons might be strengthened, and the importance of benefit societies attached to such religious associations was pointed out. The closing portion of the paper was concerned with the spirit in which the work is to be carried on, and the dangers into which Christian teetotallers may fall.

In the discussion which ensued, in which the Chairman (Mr. S. Bowly), the Revs. G. W. McCree, T. Penrose, G. M. Murphy, Thornley Smith, I. Dorey, A. Hall, Mr. Rutherford, and others took part, the remarks of one or two of the speakers being so lively as almost to sound personal. This was especially the case when Mr. McCree said that if, as Mr. Bevan had said, the ministers of America were teetotallers at home in their own land, it was not what they were when they came to us. There were also several pointed references to the kind of wine to be used in the Lord's Supper.

Dr. Paterson's paper on "The Medical and Physiological Arguments in Support of the Practice of Abstinence" was a valuable one. Alluding to the position of those who honestly believe that to forego the use of a limited quantity of alcohol would be to lessen their efficiency as workers, he said he had yet to learn that the ordinary use of alcohol would either prolong life or maintain health. He quoted life assurance statistics to show that abstainers live longer than moderate drinkers, and he fortified his position by medical testimony.

In the evening the proceedings of the conference were brought to a close by a gathering in Devonshire House (the Friends' Meeting-house), Bishopsgate, Mr. S. Bowly in the chair. In the course of the address, the chairman said they had had forty years' experience, and during that time they had accomplished something. Yet, the evil of intemperance still stared them in the face, and sometimes it almost seemed as if they had little or no influence. He did not think they had with them a quarter of the members of the Christian Church, nor did he know a dozen members of Parliament who were total abstinents. And yet, notwithstanding all this, he believed there might be found a million of total abstinents, and a large number of the young were being trained up as such.

Several addresses having been given, this Ministerial Temperance Conference was brought to a close.

**PRESBYTERIANS AND THE TEMPERANCE QUESTION.**—On Sunday last, in the several Presbyterian Churches in London, the ministers specially invited the attention of their congregations to the question of intemperance. Dr. Fraser, moderator of the synod, in the circular he addressed to all the ministers of the Church, invited them to make the day one of humiliation and prayer, stating that

efforts had been made to have the invitation spread through the South of England as well as the North. The Rev. Dr. Paterson's sermon upon the subject in the church in Belgrave-square attracted a large congregation. The principal feature in his argument was that if it can be proved by science and experience that intoxicating drinks do not promote health and happiness, they ought no longer to be used.

#### SKETCHES IN PARLIAMENT. (From our Correspondent in the Gallery.)

The pertinacity with which a mistake committed by a public man in authority clings to him, and develops all sorts of unexpected consequences, is forcibly illustrated by the later results of Mr. Disraeli's ill-fated championship of Mr. Charles Lewis's action on the question of privilege. It really might have been thought that when Mr. Lewis had asked Mr. Disraeli whether he was going to take any further steps on the special report of the Foreign Loans Committee, and if the Premier had promptly answered that he was not, that there the matter might have finally rested. So it appears likely that it may, as far as Mr. Lewis, the prime mover, is concerned, for even he thinks we have had about enough for the present of the hon. member for Londonderry, and the privileges of the House of Commons. But the trouble has broken out in a fresh place, and on Thursday Mr. Sullivan wanted to know whether Mr. Disraeli intended to take any measures for reforming the anomalous position in which the Press stands to Parliament. The Premier, usually so wise, discreet, and successful in his answers to awkward questions, was not able to reply to this one discreetly, wisely, or even courteously. He said, in a tone and manner that might have well become Mr. Lowe, that he had no intention of taking action in the matter; and Mr. Sullivan, whom the very absurdity he attacked provided with an irresistible retort, thereupon gave notice that he would on the following night and on every night during the session, "spy strangers" in the galleries—an exercise of eyesight which would, of course, incontinently result in the galleries being cleared, and the House of Commons left in the obscurity of its own four walls.

Nothing could have been better for Mr. Sullivan and worse for Mr. Disraeli than the circumstances in which they respectively stood. Friday night was the great Kenealy occasion, when the Orton nuisance was to be exhaustively and it was hoped finally discussed in the face of the country. Mr. Disraeli's tactical blunder had placed Mr. Sullivan in a position where he might plead justification for excluding the Press on such an occasion, and, at any rate, this new exhibition of the tyrannical power of a capricious member to exclude the public on such a night was singularly effective evidence that reform in the rules of the House was needed. The Premier had exposed himself to an attack on the flank which even Hartington the Unready could not fail to see; and accordingly on Friday night, when the crowded House was anxiously watching Mr. Sullivan, waiting for the utterance of the simple words that would have such a portentous effect, the Marquis of Hartington interposed, and announcing that he and his friends were prepared to institute that action which the Government declined to take, asked his "Hon. friend the member for Louth" whether he still persisted in his intention of clearing the galleries. Of course this was one of those "arranged" questions which sometimes decide great issues, and Mr. Sullivan, rehearsing his part in the little farce, observed, in a few well-chosen words, that his object was attained by the pledge just given by the Noble Marquis, and he should therefore leave the matter in his hands. Whereat there was general cheering, and the curtain was at once raised up on the other great farce of the evening's entertainment.

All this may seem a small matter to the uninitiated, but it really is pregnant with a great fact. It appears to show that Mr. Disraeli is losing his special talent of Parliamentary management; and when it is gone, there will not be much left for the present Ministry to support themselves upon. Mr. Disraeli could never sustain comparison with Mr. Gladstone as a statesman or as a Parliamentary orator; but he was generally believed to have far surpassed his great rival in the possession of the tact, good taste, and ready wit, which go to make up a great Parliamentary manager. Up to a period within the last fortnight, faith in Mr. Disraeli's skill in managing the House was a common and undisputed possession on both sides. But since his first mistake in throwing himself into the arms of Mr. Charles Lewis on the motion alleging a breach of privilege against the *Times* and *Daily News*, he

has blundered on from bad to worse, and is at the present moment in a difficulty from which no outlet seems possible except that of eating the leek, or of suffering defeat upon a division.

Dr. Kenealy had a full House and a fair hearing on Friday night, and his utter failure to make out a case for a royal commission is all the more conspicuous. I happen to know several members who went down to the House determined to vote for the commission, if Dr. Kenealy made out the slightest grounds for his motion. Major O'Gorman was not one of these, and I suspect the gallant major's advocacy of Dr. Kenealy did not arise from the fact that he loved Arthur Orton more, but that he loved a majority less, and that he has an unshaken opinion in the dictum that the fewest number must always be in the right. It is amongst the jokes of the lobby that Dr. Kenealy is going to move to have the return of the division list amended so that the major may be returned as "two," for which motion, if hon. members' voting power is to be measured by size and weight, there is certainly some reason. It was a grand sight to see the major puffing into full view out of the "Aye" lobby, the stern expression on his face changing into a comical smile as he waved his hat in response to the cheers which greeted him. His support was the final and crushing blow in Dr. Kenealy's repulse, just as Mr. Biggar's seconding of Mr. Charles Lewis's resolution on privilege, covered the hon. member with the last fold of the wet blanket of absurdity. Dr. Kenealy was fairly reasonable in the length of his address, speaking for a few minutes under three hours, and was, by comparison with himself, moderate in tone. But Mr. Bright expressed the general feeling when he declared that the words that came readiest to the lips when the Doctor sat down were, "Is this all?" It seemed impossible to believe that this farrago of coarse vituperation and ridiculous hearsay should be all that "the millions," of whose support Dr. Kenealy boasted, had to live upon from day to day. Mr. Disraeli was unusually animated in his speech, throwing his arms about like a windmill, and puffing out his cheeks in a very remarkable way. There was no cheering when the figures were announced. It was felt that it was not a triumph over which the House of Commons might boast—the only demonstration was the outburst of good-humoured laughter at the part Major O'Gorman had played.

On Monday night both the Kenealy case and the Major were up again, the former happily only in a fitting state. Sir Robert Peel had suffered the common fate of all men who chance to be mentioned by Dr. Kenealy, and desired to set himself free from the misrepresentation. This he did in a very emphatic manner, and as neither Dr. Kenealy nor Mr. Whalley were present, the Speaker promptly called on the next business. The next business happened to be the Major, who, having moved the adjournment of the debate, was entitled to resume it. He was scarcely up to his usual mark, but no one but the Major could have told with equal effect the story about a girl, "all blood, bone, and beauty," who frightened her father into taking up his residence in Dublin by concocting a series of threatening letters addressed to him in Westmeath, and even going the length of "delineating his coffin." The division on going into committee was taken unexpectedly early, and the Irish members of course being beaten, they settled down quietly to repeat their objections in the ear of Mr. Raikes.

We regret to see the announcement of the death of Dr. Tregelles, the eminent Biblical scholar.

It is announced that Dr. Macaulay, editor of the *Sunday at Home* and *Leisure Hour*, has prepared a work on vivisection, which will be published by the Religious Tract Society.

An announcement of great interest to Biblical scholars is made by the *Times* Paris correspondent as follows:—Professor Brugset, while accompanying the Hereditary Grand Duke of Mecklenburg-Schwerin on an expedition to Sinai, has discovered in the library of the monastery nine hitherto unknown portions of the *Codex Sinaiticus*, the oldest extant MS. of the New Testament.

The *Athenæum* says:—"An important discovery of old official records has been made at the India Office. While the museum was being transferred to South Kensington, a large number of documents turned up—we believe in a box supposed to contain nothing, or simply rubbish—and these actually proved to be papers of considerable value relating to the affairs of the East India Company in Hindostan between the reigns of James I. and George II. It is supposed that among the documents, which are numerous, several important *fac similes*, or even originals, of treaties with the principal Hindu and Mahomedan dynasties of the time will be found, which will afford a good deal of information about the historical entanglements of the period."



# THE QUARTERLY REVIEW, No. 276, is published THIS DAY.

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- IV. National Education in the United States.
- V. Dr. Newman, Cardinal Manning, and Monsignor Capel.
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## MAY MEETINGS AND SUPPLEMENTS.

The "NONCONFORMIST" of WEDNESDAY, April 28 (with EIGHT-PAGE SUPPLEMENT), contains Special Reports of the First Session of the Baptist Union and Soiree at the Cannon-street Hotel, and other Anniversaries, Ministerial Conference on Temperance, &c.; also a full and corrected Report and Sketch of the debate in the House of Commons on the Burial Bill.

The "NONCONFORMIST" of THURSDAY, May 6, instead of Wednesday (with FOUR-PAGE SUPPLEMENT), will contain a full Report of the Council of the Liberation Society, and of the Public Meeting at the Metropolitan Tabernacle; Baptist Union (Second Session); Baptist Missionary Society, and Bre. East; Wesleyan Missionary Society, &c.

The "NONCONFORMIST" of WEDNESDAY, May 12 (with FOUR-PAGE SUPPLEMENT), will contain Reports of the First Session of the Congregational Union, and of the Anniversaries of the Bible Society, Religious Tract Society, Sunday-school Union, and British and Foreign School Society.

The "NONCONFORMIST" of WEDNESDAY, May 19 (with FOUR-PAGE SUPPLEMENT), will contain Reports of the Congregational Union (Second Session), and of the Anniversary Meetings of the London Missionary Society, Peace Society, Home Missionary and Colonial Missionary Societies.

The "NONCONFORMIST" of WEDNESDAY, May 26 (with FOUR-PAGE SUPPLEMENT), will contain Reports of the remainder of the Anniversary Meetings, and a Special Paper containing a General Survey of the Work of the various Religious and Philanthropic Societies.

The above five numbers (Fivepence each separately), will be forwarded by post on the receipt of Two Shillings in stamps.

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# THE LIBERATION SOCIETY'S ANNUAL MEETING will be held WEDNESDAY EVENING, May 5, at the METROPOLITAN TABERNACLE, at Seven o'clock.

H. RICHARD, Esq., M.P., will preside, and J. COWEN, Esq., M.P., J. CROSSLEY, Esq., (M.P.), T. R. HILL, Esq., M.P., Dr. MELLOR, Dr. EDMOND, and the Rev. J. BOND will attend.

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J. CARVELL WILLIAMS, Secretary.

# BRITISH and FOREIGN BIBLE SOCIETY.

The ANNUAL GENERAL MEETING will be held, if God permit, at EXETER HALL, in the Strand, London, on WEDNESDAY, the 5th of May, 1875, at Eleven o'clock precisely. Doors open at Ten o'clock.

The Right Hon. the Earl of SHAFTESBURY, K.G., in the Chair.

Tickets of Admission may be obtained upon application at the Society's House, Queen Victoria-street, E.C., where attendance will be given for the purpose from Wednesday, April 28th, to Tuesday, May 4th, between the hours of Twelve and Four; on Saturday, May 1st, from Ten to Two.

On Sunday evening, May 2nd, a SERMON will be preached in Westminster Chapel, James-street, Buckingham-gate, by the Rev. WILLIAM BROCK, D.D., late of Bloomsbury Chapel. Service will commence at half-past Six o'clock.

On Tuesday, May 4th, a SERMON will be preached in St. Paul's Cathedral, by the Right Rev. the Lord Bishop of Bath and Wells. Service will commence at Four o'clock in the Afternoon.

CHARLES JACKSON, } Secretaries.  
SAMUEL B. BERGNE, }

# CONGREGATIONAL UNION OF ENGLAND AND WALES.

Chairman—The Rev. ALEX. THOMSON, M.A., Manchester.

The FORTY-FIFTH ANNUAL MEETING of the Congregational Union of England and Wales will be held in LONDON, on the 10th, 11th, and 14th days of MAY next.

Monday, May 10, at 6.30 p.m.—The ANNUAL BUSINESS MEETING of the Union in the MEMORIAL HALL. Tea and Coffee in the Library, at 5.30 p.m.

Tuesday, May 11, at 9.30 a.m.—The ASSEMBLY in the CITY TEMPLE.

Friday, May 14, at 10 a.m.—The ASSEMBLY in the MEMORIAL HALL.

COMMUNION SERVICE.—There will be a Communion Service on the FRIDAY Evening in WESTMINSTER CHAPEL, at 6.30. The Rev. R. HALLEY, D.D., will deliver a preliminary Address, and the Rev. S. MARTIN will preside at the Communion. Cards for this service may be had on application to the Secretary.

ALEXANDER HANNAY, Secretary.  
Memorial Hall, April 20, 1875.

# THE SEVENTY-SIXTH ANNIVERSARY of the RELIGIOUS TRACT SOCIETY.

## THE PUBLIC MEETING.

The Public Meeting will be held on WEDNESDAY EVENING, May 5, at EXETER HALL, commencing at Half-past Six o'clock.

The Choir will be taken by STEVENSON BLACKWOOD, Esq., and amongst the Speakers will be:—

The Rev. Robert Halley, D.D.;  
The Rev. H. B. Tristram, LL.D., F.R.S., Canon of Durham;  
Prof. Sewall Smyth, M.P. for Londonderry;  
The Rev. T. S. Wynkoop, of Allahabad;  
And Dr. T. J. Barnardo, of Stepney.

A certain number of Reserved and Platform Tickets will be issued, and may be obtained on application to the Secretary, 56, Paternoster-row. The remainder of the hall will be free.

## THE SERMONS.

The Anniversary Sermons will be preached on SUNDAY, May 9, by the REV. C. H. SPURGEON, at the METROPOLITAN TABERNACLE, Newington, Divine Service commencing at a Quarter to Eleven o'clock a.m.; and by the Rev. ROBERT MAGUIRE, M.A., in the PARISH CHURCH of ST. JAMES, Clerkenwell, Divine Service commencing at Half-past Six o'clock p.m.

GEORGE HENRY DAVIS, LL.D., Secretary.

# THE BURIALS BILL.

At a meeting of the Executive Committee of the Society for the Liberation of Religion from State Patronage and Control, held April 22nd, 1875, it was RESOLVED as follows:—

1. The Committee express their great gratification at the fact that the Bill permitting other burial services than that of the Church of England in the parochial churchyards of England and Wales has received so large an amount of support in the present House of Commons, it having been rejected by the narrow majority of 14, in a House of 480 members.

2. In the character of the division, and still more in that of the debate, on the second reading, they find decisive evidence of the growth of a general desire to effect such changes in the law of burials as will be in harmony with the dictates of religion and humanity, as well as of justice.

3. They desire to acknowledge the great service which has been rendered to the cause of religious equality by Mr. Osborne Morgan's effective advocacy of the measure entrusted to his charge, as well as by those whose speeches and votes have contributed to place the question in the favourable position which it now occupies.

H. R. ELLINGTON, Chairman.

J. CARVELL WILLIAMS, Secretary.

# CHRISTIAN INSTRUCTION SOCIETY, A.D. 1825.

The JUBILEE MEETING of the above Society will be held on WEDNESDAY, May 5th, in CLAREMONT CHAPEL, Pentonville.

HENRY THOMPSON, Esq., Treasurer of the Society, will preside, at 7 o'clock p.m.

The meeting will be addressed by the Revs. A. J. Bridgman, M.A., W. Dinwiddie, LL.B., A. W. Carmichael, Jas. Fleming, T. J. Meyer, J. H. Wilson, and Messrs. W. H. Michael, Jno. Macgregor, M.A., A. Clark, M.A., J. Frost, &c.

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# BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The ANNUAL SERMON on behalf of the above Society, will be preached on FRIDAY EVENING, May 7, 1875, in TOTTENHAM-COURT-ROAD CHAPEL, by the Rev. JOHN EDMOND, D.D. Service to commence at 7 o'clock.

# THE PASTOR'S RETIRING FUND.

The ANNUAL MEETING of Members will be held at the MEMORIAL HALL, Farringdon-street, on WEDNESDAY, May 12, at 4 p.m.

ROB. ASHTON, Sec. pro. tem.

# NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING of the LEAGUE will be held in EXETER HALL on MONDAY EVENING, May 3.

G. W. ANSTIE, Esq., of Devises, will preside, and the meeting will be addressed by Dr. T. J. Barnardo, Thomas Cook, Esq., George Elder, Esq., M.B., Rev. Arthur Hall, Rev. W. J. Mayers, Rev. Simon Sturges, M.A., Rev. Lechlan Taylor, D.D.

Doors open at 5.30; Chair to be taken at 6.30 p.m.

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# MAY-DAY.

## STEPNEY MEETING-HOUSE.

The 202ND MAY-DAY LECTURE to the YOUNG, will be delivered by the Rev. JOHN KENNEDY, D.D., on SATURDAY, May the 1st, 1875.

Service to begin at Half-past Seven p.m.

# MILTON MOUNT COLLEGE.

A BAZAAR in aid of the BUILDING FUND of the above College will be held at LEEDS about the end of JUNE NEXT.

Further particulars will shortly be announced.

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With a view to give a full report of the Council Meeting of the Liberation Society, and of the public meeting at the Metropolitan Tabernacle, our next number will be published on

THURSDAY, MAY 6,

instead of

WEDNESDAY, MAY 5.

Subscribers are requested to take note of this alteration.

## The Nonconformist.

WEDNESDAY, APRIL 28, 1875.

### SUMMARY.

THE House of Commons has had rather a busy and exciting week. On Wednesday there was a debate on the Burials Bill, of which we have given a special and full report in our supplement. Though rejected on the second reading, the smallness of the majority (14) excited general surprise. A considerable part of two evenings was spent by the Irish members upon the Peace Preservation (Ireland) Bill. On Thursday Mr. Biggar signalled himself by speaking and reading for nearly four hours, till fairly exhausted, and to the great vexation of his Irish colleagues, and Major O'Gorman obliged Mr. Disraeli to assent to an adjournment by the tragic declaration that "if the liberties of his country were to be destroyed by an insolent and despotic majority, those liberties should die hard." On Monday, after a further debate, Mr. Biggar's amendment protesting against the ambiguity of the bill and the careless manner in which it was drawn—a complaint far more reasonable than his senseless speech—was rejected by 155 to 69 votes; several English members being in the minority. The bill was discussed in committee till long past midnight, and will take the place of the Budget resolutions to-morrow evening.

The chief features of the Kenealy debate of Friday evening are described by our Parliamentary correspondent. The champion of the Claimant has been heard, and heard with exemplary patience. His demand for a royal commission to inquire into the Tichborne trial was supported by one solitary member, Major O'Gorman, who with the tellers, Dr. Kenealy and Mr. Whalley, formed a trio against the 435 members who voted against reopening this tiresome case. If Orton's thousands of adherents throughout the country could be induced to read the speeches of Sir Henry James, Mr. Disraeli and Mr. Bright on the subject, they might come to be ashamed of the cause they have espoused. After this debate it will, however, be difficult as well as dangerous for the member for Stoke to stump the country and multiply his dupes.

A few evenings ago Mr. Disraeli, in reply to Mr. Sullivan, curtly declined to suggest any change which would relieve the press from the hazards of reporting Parliamentary proceedings, whereupon the hon. member threatened to call attention to the presence of strangers in the House, and was only induced to forego his purpose on Friday by the promise of Lord Hartington to bring up the whole subject for debate. Last night Mr. Biggar, who has none of Mr. Sullivan's hesitation, took up his threat, and just as a debate on the supply of horses was about to commence "strangers" were at his request ordered to withdraw; and for half-an-hour spectators, including the Prince of Wales, were turned into the lobby, and were only readmitted by a suspension of the Standing Order. Surely it is time that this Order should be rescinded, and the real position of the press in respect to Parliamentary proceedings properly recognised and defined. Mr. Biggar exercised an undoubted

right, and his power to do so whenever he pleases is a sufficient reason why that right should be abolished.

The French Government appear to have at length made up their minds that the National Assembly has done its work, and that the session which will commence about the middle of May should be its last. According to the *Times* correspondent it is probable that the Assembly will be prorogued towards the end of August, that the Senatorial elections will be held from the 10th to the 15th of September, that the dissolution will occur between the 10th and 15th of October, and that the general elections will be held from the 15th to the 30th of November. In fact the expected elections for the Senate are beginning to excite much interest, and the Bonapartists are quietly working with a view to get a good footing in that Chamber. M. Gambetta, in his recent speech to his constituents at Belleville, which was of the nature of a Radical manifesto, expressed his belief that the Senate, which was meant, he said, to serve the cause of reaction, would prove to be essentially democratic in its tendencies. However that may be, the Liberal leader took occasion to repeat his advice that the Democratic party should be content to secure their objects by pacific means, respecting the constitution which they desired to improve, and seeking the alliance of the *bourgeoisie* in demanding further reforms.

The other foreign events of the week are of little moment. The retirement of Prince Bismarck to his estate at Lanenberg implies that the Parliamentary campaign against the Ultramontanes is for the present suspended. While at Florence the Crown Prince of Prussia had an interview with the King of Italy, who is said to have assured him that nothing had occurred to impair the good understanding between the Emperor William and himself.

### DEPOSITION OF THE GUIKWAR OF BARODA.

To those Englishmen who as yet are unable to understand the policy of the Viceroy's Government in India, so far as it relates to the treatment of the Guikwar of Baroda, the deposition of that native sovereign can only appear, in time and manner, if not in substance, a very serious blunder. We are loth to believe that it must be so. We have so respectful an admiration of Lord Northbrook, and so deep a sense of the obligation under which he has placed this country by the marvellous success with which he grappled with the famine in Bengal, and we are so satisfied with the rectitude of his aims, the disinterestedness of his motives, and the statesmanlike character of his Indian policy in general, that we look rather confidently to a correction of our present impressions in regard to this Baroda affair to further materials for the formation of a sounder judgment for relieving us from the doubts suggested by the imperfect knowledge of which we are now possessed. The Viceroy has issued a proclamation declaring Mulhar Rao deposed, and has had him removed to Allahabad. He has no intention of annexing the Maharajah's dominion to those of the Queen. He will allow the vacated Sovereignty of Baroda to devolve upon a native prince, thereby acting in conformity with the guarantees given by Lord Canning to preserve the integrity of the Native States of India. Baroda is not condemned to political extinction in consequence of the misdeeds of its ruler. He will be succeeded by some kinsman of the deposed Maharajah, and he will, of course, be amply pensioned, though his future residence will be outside of the territory over which he formerly held sway. The man himself will, no doubt, be upheld by the Indian Government in a social position above that which he deserves. But this sudden deprivation of his sovereignty cannot but make a painful impression upon the minds of the remaining native princes, and of their subjects.

What can be the reason for this abrupt decision? Lord Northbrook states in his proclamation that it is not based upon the report of the commission appointed to try the Guikwar for his alleged attempt to poison Colonel Phayre. On the contrary, the Indian Government is willing to assume that his guilt, so far as that charge is concerned, has not been proved. But it is the professed belief of the Viceroy and his Council that the restoration of Mulhar Rao "would be detrimental to the people of Baroda, and inconsistent with the maintenance of the relations proper to subsist between the Indian Government and the State of Baroda." The ground assigned for the prince's deposition may be in substance the real one. But after what has occurred it will be very difficult to make it appear such to the native mind. For what are

the salient facts of the case? There can be no doubt that Mulhar Rao, ever since his accession to the throne, has terribly misgoverned the unfortunate people who owed him allegiance. A commission sent to Baroda to ascertain the facts, reported in such a strain as would have justified the Viceroy in thereupon deposing him. Lord Northbrook, however, was anxious to take the mildest course compatible with what he deemed to be the interests of the State. He warned the Guikwar that a continuance of his systematic misgovernment would not be permitted. He gave him eighteen months within which to reform the character of his rule. He removed Colonel Phayre from the Residency, and appointed in his place Sir Lewis Pelly, a more discriminating and judicious Political Agent. Sir Lewis has subsequently reported indications of a favourable change in the Maharajah's proceedings, and it seems not at all improbable to distant observers, and will inevitably present itself as highly probable to the judgment of natives, that at the close of the period of probation allowed him, the Guikwar might have so far acquiesced in the demands insisted upon by the Indian Government, as to have been permitted to retain his sovereignty undisturbed.

Meanwhile, however, the attempt upon Colonel Phayre's life occurred. So much evidence appears to have been communicated to the Viceroy in criminating the Guikwar of having been privy to it, as to have warranted Lord Northbrook (in his own judgment, at least), to arrest the prince and try him for the crime. The commission selected for that purpose did not agree in the report which they transmitted to the Government. Three of them are said to have pronounced him guilty; two of them to have dissented from that decision. Of course, if the commission had been unanimous against him, Mulhar Rao would have been forthwith deposed. Having, however, been divided in opinion, their report could only be taken as equivalent to a verdict of "Not proven." The whole affair, therefore, is professedly set aside, and one would have supposed that the arrested Sovereign would have been permitted under these circumstances to resume his sway. But the Indian Government has fallen back upon the old charge of misgovernment; it has out short the Guikwar's period of probation; it has deposed him from his sovereignty, so far as the public is informed, without any fresh evidence of misrule, before the allotted term of grace has expired; and it has rather ostentatiously discarded the late trial and all considerations growing out of it, as a reason for its proceedings. One cannot understand it. Certainly, it looks like an error in form, even if it be not so in substance. But an error in form is no less than a political blunder in the Imperial Government of India. That it will be accounted for to the Government at home—perhaps satisfactorily—is probable enough, but it is certainly an incident every way to be deplored.

It cannot be concealed, we think—and the present case illustrates the remark—that under almost any conceivable system, and even under the wisest application of the best system, the government of our Eastern dependency must necessarily occasion great perplexity in the mind of the ruler, and be followed by great uncertainty in its effect upon the ruled. We have discountenanced, and rightly so, the policy of annexation. We have chosen to preserve, and perhaps we have wisely chosen, the rights, prerogatives, and position of remaining native princes. But even now we are giving a factitious strength to systems of Government which it is impossible we can approve, and are sustaining atrocious despotisms at second hand. Neither our moderation nor our intermediary tyranny has hitherto gained the confidence of the native races. Time only will show whether a position obtained by fraud and violence can be maintained by enlightened and righteous policy. Meanwhile, we are doomed, we fear, to look in the face many a mistake of our own well calculated to excite our apprehensions. Possibly, we are gradually educating the teeming population of India to a higher form of civilisation than that which they enjoyed before our entrance upon their domain. But, evidently, it is still problematical whether during the transition from the one to the other the people are more to be pitied than congratulated. The original mistake, if mistake there has been, cannot be rectified, and the penalties entailed by it are sure, sooner or later, to be inflicted.

### THE ORTON EPIDEMIC.

It is easy to laugh at popular delusions; but when the merriment is past it necessarily leaves some sad and anxious thoughts behind. The possibility of an entire dissociation between sympathetic emotion and rational conviction is



familiar, alas! to us all. But our faith in public opinion is usually justified by the reflection that in a free country the moral power of a few just and earnest men is generally sufficient to control and direct the uninformed or wayward judgment of the many. On the other hand, epidemics are not confined to physical diseases. And the madness with which a whole people may be infected by a Titus Oates or a Lord George Gordon may work ravages as great as the sweating sickness or the black death. We usually comfort ourselves with the thought that popular education, confessedly imperfect as it is, has yet made sufficient progress to set us free from the fear of any fresh access of public insanity. But such complacency has received a rude shake from the so-called "Tichborne demonstrations." And a genuine patriotism will feel sobered by their sinister omens rather than exhilarated by their comic side. It is no doubt very laughable to hear a *soldier* baronet bemoaned as "that unfortunate nobleman." It is ridiculous that the conviction of a Wapping butcher for pretending to a rank and to estates which did not belong to him should be treated as a wrong done to the working classes, and should be denounced with the sort of maudlin indignation which usually visits any unrighteous attempt "to rob a poor man of his beer." But it is very far from comic—it is saddening and humiliating—to see that after two remarkably intelligent juries have given nearly two years to a careful investigation of all the evidence that could be collected from all parts of the world, mobs can be collected in tens of thousands who are fools enough to think that so solemn a judicial decision can or ought to be reversed by stump oratory and show of hands. Never, until such madness has been made for ever impossible, can popular education be regarded as in a satisfactory condition. So long as, in deference to ecclesiastical susceptibilities, we maintain a system which dismisses the bulk of our juvenile population from school barely able to read and write, and without the slightest discipline of their reasoning powers, there must always remain a grim element of truth in Dr. Kenealy's minatory rhodomontade. We do live on the verge of a volcano; and any misdirected passion of sympathy may at any time make it dangerous.

But notwithstanding the sadness of the spectacle afforded by this ignorant and stupid agitation, there are some redeeming points which we should do well to note, especially in the dry light that has been thrown upon the whole subject by the recent well-timed debate in Parliament. In the first place, the popular delusion that we lament is manifestly due, not so much to any wrong-headed perversity, but rather to the disproportionate and misdirected power of sympathetic emotion which is always more or less characteristic of the uneducated masses in England. The people are denied any higher intellectual instruction or any broader moral training than the standard convenient to "denominational" interests. But meantime, in the family and in the street, in the workshop and at the club, their sympathetic and emotional nature is cultivated in an altogether disproportionate degree. They are like a charged Leyden jar, ready at an instant to discharge a stream of electrical passion on any object that happens to attract it. Unable to collect for themselves the materials of a right judgment, or even to understand them if collected, they are liable to be used by any skilful manipulator of popular feeling for any purpose that may suit his designs. If he can only succeed in giving sufficient publicity and prominence to some personal suffering or alleged grievance, he is almost sure of success. The English tendency to favour the losing side stands him in good stead. And when once sympathy has been engrossed with the selected object, it seems as though there were no feeling left for anyone else. There were incidents in the Tichborne trial which ought to be buried in oblivion now, and which we therefore shall not name, but which we should have expected to steel the hearts of any English audience for ever against the perjured felon now suffering his righteous doom. But no; uneducated natures lack the power of directing or distributing sympathy according to reason. They are wholly dependent upon the prominence given to any particular impersonation of a supposed wrong. If the dastardly cruelties, which for the gratification of his spite the condemned felon contrived to wreak on some sensitive natures, could have been clearly stated before an English audience engaged in one of these insane demonstrations, we cannot but believe that the better feelings of their manhood would have awakened such a passionate revulsion of sympathy that the platform orators would have found contempt of court a much less dangerous amusement. We repeat that the error is one of

ignorance, not of perversity, and that what the people want is better education.

Again, the position assumed by the House of Commons on this question has been in almost every respect so sensible, so manly, and likewise so generous, towards popular feeling, that an Englishman, of any but the type in a certain paper, may well feel a fresh pride in the greatest representative assembly of the world. Never was the resistless practical power better illustrated by which the House can always, when need arises, sweep irritating difficulties out of its path. According to ordinary procedure, Dr. Kenealy might have kept his notice of motion on the paper for an indefinite period, and so far as could be judged by his conduct, this seemed to be his intention. But such a course would have been manifestly disrespectful to the judges concerned, annoying to members, and irritating to public feeling. Dr. Kenealy, therefore, found that, with all his powers of vigorous endurance, the House was too strong for him, and he was compelled, if we may use what seems the most appropriate phrase, to come to the scratch at once. A crowded House gave him a patient and candid, though certainly not a very sympathetic, hearing. It is probable that even his admirers would feel disappointed at the poor use he made of his opportunity. The orator's admiration of the Claimant's gentlemanly bearing, his comparison of locks of hair, and even his insistence on the judgment of a mother—a judgment which can, to say the least, hardly have been strengthened by the weariness of hope so long deferred—were miserable reasons for desisting to reopen the question, settled after the most elaborate trial ever known. On the exceptional, and indeed portentous authority allowed to courts in cases of "contempt," a much better case might have been made; but that was not the issue before the House. The only charges against the judges which seem to have a shadow of foundation were found to rest on facetious gossip inaccurately retailed on second or third hand. Of course the Attorney-General found his reply an easy matter; or if there were any difficulty it was only because, as he himself said, he had nothing to answer. Mr. Disraeli found a convenient opportunity for the solemn banter in which he excels. But the honours of the occasion undoubtedly belong to Mr. Bright. His sound practical judgment led him openly to acknowledge what other speakers seemed inclined to ignore, that the only reason for devoting an evening to such a subject was the undeniable spread of a strange hallucination amongst the masses. And with that deep sympathy for the popular heart which has been his unflinching inspiration, he addressed himself to the public outside rather than to the quibblers about form within. In a few words he exposed the "monstrous" character of the statement that this case had not been fairly tried. He described the character of the juries, he dwelt on the absence of any suggestion that they had been packed, and he put in the strong clear light of common sense some of the overwhelming facts that had decided their verdict. And, in conclusion, with that tone of judicial severity he knows so well how to assume, he uttered a strong condemnation on the great public injury that is wrought by impudent and groundless insinuations that the administration of justice is partial and corrupt. We would fain hope that this speech may end Dr. Kenealy's present avocation and suggest to him a better.

#### FOREIGN MISCELLANY.

PRINCE BISMARCK is reported to be confined to his house by illness.

Extensive nickel mines are said to have been discovered in New Caledonia.

The Empress Charlotte is now stated to be in a most distressing condition. She is constantly visited by the Queen of the Belgians.

The Spanish Government has resolved to restore to General Cabrera all the offices and decorations formerly conferred upon him.

Father Henson, the original "Uncle Tom," is still living, and on a visit to Boston, U.S., where he addressed the Baptist Social Union.

Despatches from Havana show that the insurrection in Cuba is still proceeding. The insurgents are said to have been defeated with a loss of seventy killed.

From further details of the wreck of the Gothenburg in Torres Straits, it appears that of the 125 persons who were on board only twenty-two are known to have been saved.

King Victor Emmanuel has received the Crown Prince of Germany at Naples. During his stay in that city the prince will, by invitation of His Majesty, reside in the royal palace.

It is rumoured in French Government circles that the proposed Ultramontane demonstration in connection with the opening of a new votive church on the 29th June at Montmartre will not take place.

It is said that Mrs. Garrett-Anderson and her sister, Mrs. Fawcett, have had an interview at Rome not only with Garibaldi, but also with the Pope, which is spoken of as "very interesting."

Owing to the disturbance at the Chatelet Theatre, Paris, on Saturday, in consequence of the uproar excited by certain interpolated passages relative to royalty, the police have prohibited the performance of *Cromwell*.

GARIBALDI is now convalescent. His plans for the port at Fiumicino are generally approved by the Superior Council of Public Works. Some slight modifications with respect to the position of the port will be necessary.

The Sydney correspondent of the *Times* says that Mr. Mort's effort to solve the problems of the application of cold on a large scale to the preservation of all sorts of food, meat in particular, is quite successful.

After a very satisfactory voyage of five days from Portsmouth, during which she behaved well in heavy weather, the British ironclad ship *Devastation* arrived at Lisbon in company with the *Hercules*.

The Italian Senate has rejected Clause 11 of the Conscription Bill, which rendered all the clergy liable to military service. Several petitions were read from bishops and other ecclesiastics against the bill. Monsignor Clifford, Roman Catholic Bishop of Clifton, has arrived in Rome.

The report that it was proposed to hold a Congress of the Powers to examine the question raised by the recent diplomatic correspondence between Germany and Belgium, is contradicted. The last German note is regarded as having settled the matter.

THE DUCHESNE AFFAIR.—A telegram from Brussels says:—"The Judge of Instruction has examined Duchesne three times. He persists in his refusal to name the person who dictated the letter which he addressed to the Archbishop of Paris offering to assassinate Prince Bismarck. Eleven witnesses have been summoned to give evidence."

DEPOSITION OF THE GUICOWAR.—A proclamation has been issued by the Viceroy of India deposing the Guicowar of Baroda. It announces that the commissioners who presided over the late trial were divided in opinion. The Government has not therefore based its decision upon their report, nor has it assumed that the charges brought against the Guicowar have been substantiated. The measure is taken because of his notorious misconduct and his gross misgovernment. The native administration will, however, be re-established, and a member of the Guicowar's family will be selected by the Indian Government to occupy the throne. The Guicowar himself is to reside in British India in whatever place he may select, and is to have a suitable allowance from the revenues of Baroda.

M. GAMBETTA addressed about 2,000 of his constituents on Friday night in the ballroom of the Rue Ménilmontant. Each person who attended had received a special invitation, the meeting thus being legally a private one. M. Gambetta gave an account of the political events that had passed since he had last addressed his constituents. He said that the attempt to restore the Monarchy had miserably failed. The Septennate was already almost forgotten. The Republic had been established. It might fall short of what it ought to be; but it was better than could have been expected from the circumstances amid which it was founded, and by steady effort it could perhaps be made strong and powerful. The Senate, he said, was meant to serve the cause of reaction, but he thought it would prove to be essentially democratic in its tendencies. When a revision of the Constitution took place he thought it would be in a Republican sense.

MR. BEECHER'S EXAMINATION.—New York papers to the 14th contain further accounts of Mr. Beecher's examination. It ended, as it had begun, by a sweeping, comprehensive, emphatic denial by Mr. Beecher that he had at any time had any improper intimacy with Mrs. Tilton, or that he had ever in any way or other at any time asked her for any improper favour. Questions were put in the plainest possible way, and the answers of Mr. Beecher were more than emphatic, that he had never during all the stages of the trouble been accused of adultery by either Moulton or Tilton. The cross-examination then commenced. Judge Fullerton asked how many times Mr. Beecher had ridden out with Mrs. Tilton besides the two occasions he had mentioned, and whether on those or any other he or she, or both, had alighted from the vehicle. On all these points Mr. Beecher said he remembered nothing of the kind, but refused to say positively whether it had or had not occurred. Mrs. Tilton never visited him at Peakskill, but he could not say precisely at what other places he had seen her, nor how many times he had visited her at her house. With this the morning sitting closed. The fact of the examination having become known, when the court met in the evening there was a greater demand for seats than ever.

We have just had an illustration of the great wealth which can be expended on luxuries. Saturday's sale of Mr. Mendel's Manley Hall collection of pictures produced 65,593*l.*, which with that of the day before makes the total of the pictures 97,982*l.* 2*s.* 6*d.* The proceeds of the sale at Manley Hall were 27,031*l.*; of the plate and porcelain, 15,824*l.*; of the wines, 6,108*l.*; of the Landgren sketches, 3,202*l.* 10*s.*; giving a grand total of 150,147*l.* Among the works sold were paintings by Millais, Frith, Turner, and Landseer, which fetched severally from 2,000 to 7,000 guineas.



## Literature.

## MR. MCCOLL ON RITUALISM, ETC.\*

The judges are wrong; the bishops are wrong. They are all ignorant and prejudiced, they know nothing of ecclesiastical history or of ecclesiastical law, they are devoid of common sense, and their decisions are ridiculous. These are the conclusions to which Mr. McColl wishes to lead his readers. Another conclusion inevitably follows, and that is that McColl is the one man in England who has all the qualities in which the judges and the bishops are so lamentably deficient. He can set them all right. He can tell them what to do. It can be summed up in few words. They have only to listen to Mr. McColl to revise their decisions according to the information that he can give them, and thereafter never touch a question of ecclesiastical law.

Mr. McColl in this volume of nearly five hundred pages has addressed, by permission, six letters to Lord Selborne. The first is upon the accusation of lawlessness made against the Ritualists, and it extends to the portentous length of nearly two hundred and fifty pages; the other letters deal with Sacerdotalism, the Eucharist, the Spiritual World, *apropos* of the Real Presence, Sacerdotalism, and the Rationale of Ritualism. The letters are written with remarkable ability and force, but with just that unhappy self-confidence which is said to be a distinguishing characteristic of a certain layman whom Mr. McColl appears to hold in supreme contempt. The sum and substance of the whole is that there is nothing equal to Ritualism, excepting, perhaps, Mr. McColl's explanation and defence of it.

Mr. McColl is sorely aggrieved that the accusation of "lawlessness" should have been hurled against certain of the English clergy, and he proceeds to investigate the justice of this charge. He shows that, in certain instances, disobedience to law may be a virtue, and that, in certain other instances, it may not be criminal. With regard to the clergy, he denies their lawless disposition, and having done so proceeds to prove, according to his own reading of history, that those who have been charged with it have been unjustly, ignorantly, nay, stupidly so charged. In doing this he takes up, one by one, the great ecclesiastical cases of the last few years, beginning with Mr. Gorham and ending with Mr. Purchas. His first position touches the jurisdiction of the Privy Council. He has no objection to such a jurisdiction. On the contrary, he says, "As a clergyman of the Church of England, I have no objection to the Civil Courts setting its judgment on the legal interpretation of certain documents, provided that they restrict themselves rigorously to their legal functions, and provided also the Church shall have liberty to amend the law whenever the legal interpretation appears to differ from her real intention." There is a good deal, it will be seen, in these words. The Church is to amend the law: her intention is the only thing to be considered. But what if the intention of the State should not be the same as that of the Church? This question Mr. McColl does not answer. We suppose, however, he would say that his State Church should teach what it likes, and that all that the State has to do is to support it. Mr. McColl considers that in the judgment on the Gorham case the Privy Council Committee plainly stepped over its sphere and violated its own rules by laying down a doctrine on baptism which is repugnant to the doctrines of the Church. This is the way Mr. McColl goes on all along. He knows the doctrine of the Church; the Judicial Committee, although bishops, as he knew, were on the bench, did not know it, but, contrariwise, they decided in "flat contradiction to the language of the Prayer-book."

Never, if we can believe it, did there exist such an incompetent body as this unfortunate Judicial Committee. The judgment in "Liddell v. Westerton" is next reviewed, and, says, our author, "I do not hesitate to say that an examining chaplain who did his duty would refuse to pass a candidate for holy orders who displayed such gross ignorance of the history of the Book of Common Prayer and of Liturgicalology generally as is here displayed." In fact, its theology and ecclesiastical history "revel in ignorant assumptions," and "its blunders in matters of the gravest import are equally extraordinary." This last assertion leads to a review of the First and Second Books of Common Prayer, in which Cranmer's "facility of conviction" and "double game"—Mr.

McColl adopting, apparently, Macaulay's estimate of that Reformer—are not obliquely characterised. The Mackonochie case is next brought in, and, although it is not the author's intention to "criticise *seriatim* all the inaccuracies, mutual contradictions, and unfairness of the ecclesiastical decisions of the Judicial Committee," he next proceeds to the Bennett case, and then to the Purchas case. Here, the Ornaments Rubric is first dealt with, and we are told that "their lordships, finding it impossible to evade the plain meaning of the rubric, had recourse to various expedients for explaining it away." In a somewhat lengthy argument the author defends the legality of the ornaments, but is cruel enough, thereupon, to ask the Privy Council to "impale themselves." There is a great deal of curious and valuable historical material brought into use in this section, and, if Mr. McColl were not possessed by such a partisan spirit, we should be inclined in this, as in many other instances, to accept his proofs as all the proofs that could be brought forward, but this ecclesiastical Rhadamanthus who, self-elected, sits in judgment upon all other judges, is slightly too much of an advocate to be trusted. We accept his information and value it, but, supposing the Evangelicals were to answer this book, we should also accept what they might give us, and endeavour to form some opinion between the two, which, indeed, we have done to the best of our poor ability already; but when judges and bishops have shown such ignorance, what can our opinion be worth? However, Mr. McColl brings strong proof to bear in favour of the early, if not systematic use of the eucharistic vestments. When he has very partially done so, he says, "it is hard to speak with patience of some passages in this extraordinary judgment."

In the course of his survey of history, Mr. McColl has to refer to the Puritans, the Commonwealth, and the Savoy Conference. He is hard upon the Puritans, bitter upon the Commonwealth, sweet upon the "great men" (Sheldon and the rest) who managed the Church side of the Savoy Conference. The author writes with emphatic decision upon all parties. Of Charles the First, for instance, "It was his delight to make the sacrifice of praise which man offers to the Maker of all that is beautiful in earth and sea and sky 'exceeding magnificent,' an offering which can never pretend indeed to be worthy of Him who dwelleth not in temples made with hands, but which, nevertheless, He deigns to accept 'when presented as the sincere homage of grateful hearts.' Pious man! As for the Commonwealth, it gave a 'blow to the arts from which they are even now but slowly recovering,' for 'Puritanism almost succeeded, as it seems, in crushing all true appreciation of the beautiful out of the nation.' Poetry, we are told, shared the fate of her twin sister, Music, and so on, all which is given to prove the difficulty, after twenty years of such a 'Puritan tornado,' of restoring in 1662 the full ritual of 1549." In fact, the last Act of Uniformity rather confuses Mr. McColl, and, notwithstanding the authority of Bishop Philpotts, and the "great ability and legal acumen" of that prelate, he does not seem to see its bearings so clearly as other matters are seen by him.

We pass over the discussions in this volume upon the mixed chalice, wafer bread, and the Eastward Position, although the author has brought considerable learning and great ingenuity to bear in favour of the Ritualistic view of these subjects. He, as well as others, however, sees that something lies underneath all these controversies. That something is of the real and only importance. It is sacerdotalism. It is impossible for Mr. McColl not to be perfectly open and frank. He therefore says:—

"The truth is, that the more the question of Ritualism was discussed, the more it was seen that it was not a mere matter of ceremonial observances, but, on the contrary, involved principles and doctrines which went down to the very foundation of the Christian religion. With an instinct which was true, though ill-informed, the popular dislike to Ritualism concentrated itself upon one word—sacerdotalism. Ritualism was declared to be intolerable, not for its own sake, but as the visible and moving representative of the principle of sacerdotalism." Now, for myself, I always consider it a great point gained in any controversy where the parties engaged join issue on first principles. And I admit that the whole question of Ritualism hangs on the further question whether the principle of sacerdotalism is, or is not, one of the first principles of Christianity. It is labour lost to have established the legality of certain ceremonial observances if the doctrine more or less symbolised by that ceremonial is, as has been alleged, a pernicious corruption of Christianity."

Sacerdotalism, therefore, in one aspect or another, is the subject of the latter portion of this book. It is a subject which, obviously, cannot be discussed here; but we may indicate very briefly the line of argument taken by

Mr. McColl. He contends that there is Sacerdotalism in the Prayer Book, and Sacerdotalism also in the Old and New Testaments. A good deal of his argument relating to the Old Testament would probably be disputed by very few, but he holds that there is a special priesthood also in the New Testament. Here he branches off to Apostolical Succession, and thinks that a flaw in the Succession is impossible, and that, in fact, the argument for it is as sound as that for the Trinity, Divine Inspiration, or any single article of the Christian Faith. Regarding the Real Presence, which is treated with great candour, Mr. McColl holds that, as in Baptism, men are brought "into organic connection" with Christ's "sinless humanity," so "that connection is supernaturally maintained through the channel of the Holy Eucharist." These ordinances bring us within the influences of His Grace; this places us, our humanity, in actual contact with His, so that virtue goes out of It to feed us, and "gradually transforms our vile bodies, so that they may be fashioned like unto His glorious body." He thinks that there is nothing more wonderful in this than in many other things, such as the propagation of life, that it is not repugnant to sound philosophy, and he endeavours to prove that this doctrine has been held by the great Anglican divines, many quotations from those works are given by him. Confession and absolution are dealt with and justified in a similar manner. Mr. McColl thinks that danger might attend confession, but the remedy is frank recognition of the practice with due regulation of it. Lastly, Ritualism in theory is defended. "If," says the author, "there must be toleration for the doctrines there must be toleration for any ritual which does not go beyond them." And Ritualism he holds to be in harmony with nature, with beauty, and therefore with the Church of England.

The whole of the latter portion of this book is written with dignity, and will be read with respect, although not, we should say, with general acquiescence, excepting in so far as the author proves the sacerdotal character of his own Church. Here we agree with him, and say, with emphasis, upon laying the book down, let us be quick in getting rid of our national responsibility in maintaining such a Church.

## "ETYMOLOGICAL GEOGRAPHY."

"There is nothing arbitrary in words." This seems to be demonstrably the law of language. Nothing in it is accidental, any more than is the appearance of boulders in the clay, or impressions of leaves and shells and animal forms in certain strata. The process of formation can with care be strictly traced, and the various layers of language, if we may so speak, can be detected, arranged, and the words belonging to each of them classified. Bopp and Grimm in Germany, and Professor Max Müller and Mr. Cox in England, have set the science on a firm basis, and now the results begin to appear in the most popular forms. Müller's "Lectures on Language" is one of the best-known books of this class; but it has been supported and followed and supplemented by many others. The Rev. Isaac Taylor has well maintained the honour of the "Family Pen" by his remarkable work on "Words and Places." It was written in a clear and popular manner, and enriched with maps, which, by the expedient of colour-painting, were made to show immediately to the eye the spots where the different racial influences had left the most enduring lingual deposits. We are sorry that no such map has been given with Miss Blackie's book, for it would have been a valuable addition. But she has wisely systematised her knowledge into the dictionary form. The easiest reference is thus made possible to the results of the work of the busy etymologists in Germany, England, and elsewhere, and her book, because of the thorough system on which it has been built, is calculated to form one of the most valuable additions to our stock of school and educational aids. Nothing could well be clearer or more fitted to be useful both to the etymologist and the scholar. We have glanced through it with care, and have observed no more than one or two small typographical errors—such as, at one place "Beauley" for "Beauly." Professor Blackie's introduction is more than usually graceful, solid, and interesting. He can be humorous and discursive, gossiping, and funny even, as we know; but when he chooses to buckle to a bit of work like this, no one can do it better. He is full of his subject; he is

\* *Lawlessness, Sacerdotalism, and Ritualism; discussed in Six Letters, &c.* By MALCOLM MCCOLL, M.A. (J. T. Hayes.)

\* *Etymological Geography.* By C. BLACKIE. With an Introduction by JOHN STUART BLACKIE, Professor of Greek in the University of Edinburgh. (Duffy, Isbister and Co.)



intent on interesting others in the theme; and for this purpose he could not have written with more effect. He says, "We must approach the subject with a more than common degree of caution, anxious rather to be instructed in what is solid than to be amazed with what is ingenious"; and so he bears himself throughout, as, in a clear and comprehensive way, he considers the philosophy of naming places under the impression of size, situation, shape, colour, climate, or by memorable occurrences. This essay is packfull of quotable matter, we can only afford to make this one extract:—

"The most obvious characteristic of any place, whether mountain, or plain, or valley, would be its shape and size, its relative situation, high or low, behind or in the front, its colour, the kind of rock or soil of which it is composed, the climate which it enjoys, the vegetation in which it abounds, and the animal by which it is frequented. Let us take familiar examples of each of these cases; and if we deal more largely in illustrations from the Scottish Highlands than from other parts of the world, it is for three sufficient reasons—because these regions are annually visited by the greatest number of tourists; because, from the general neglect of Celtic languages, they stand most in need of interpretation; and because they are most familiar—not from book knowledge only, but from actual inspection—to the present writer. In the matter of size, the tourist will find at Glenelg (from *glen*, to hunt) in Inverness-shire, opposite Skye, where there are two well-preserved circular forts, the twin designations of Glenmore and Glenbeg; that is, Glenbig and Glenlittle—a contrast constantly occurring in the Highlands; the word *beag*, pronounced vulgarly in Argyllshire *peak*, signifying little, evidently the same as *pus* in the Greek *μυρμυρ*. As to relative situation, the root *ard* in Latin *arduus*, frequently occurs; not, however, to express any very high mountain, but either a bluff fronting the sea, as in Ardnachrochan (the rise of the great ocean, *cuan*, perhaps *inverness*), or more frequently a slight elevation on the shore of a lake, what they call in England a *rise*, as in Ardin, near the head of Loch Lomond; Ardvoirlich, and many others. The word *leis*, Gaelic *laigh*—the *gh* being silent, as in the English *slight*—signifies a calf or a fawn, and gives name to the lofty mountain which the tourist sees on his right hand as he winds up where the railway is now being constructed from Dalmally to Tyndrum. Another frequent root to mark relative situation is *cul*, behind; Latin *culus*, French *cul*, a word which gives name to a whole parish in Aberdeenshire, to the famous historical site of Gullane, the reputed birthplace of St. Kentigern; and many others."

In this manner Professor Blackie goes over very wide ground. We have no hesitation in recommending the little volume as methodical, careful, fitted so far to awaken an intelligent interest in etymology, and, so far, to satisfy it.

#### TWO RECENT NOVELS.\*

These two novels are as different as well can be; but both are readable and pure in tone, and though not without defects, form very attractive reading. Miss Lane, in "Gentleman Verschoyle," clearly meant to imitate another "Alton Locke," and while we cannot say that she has precisely succeeded in that design, she has yet been able to make some good points incidentally of a different order from those in that masterpiece. Indeed, her style conflicts totally with her purpose. She is too diffuse, to some extent perhaps from lack of humour, and fails to give that directness and force to her characters which is so essential to success in that direction. The dramatic form she has chosen—telling the story through the mouth of the old maid, Agatha—is, we cannot help thinking, a mistake in view of this; for the semi-sentimental and diffuse style, which is so far dramatically justified, is not in favour of that compressed and forcible utterance which alone would have made some of the social passages in this book really tell. Gentleman Verschoyle is the son of a flirting, selfish, scheming woman, who had entangled a baronet's son, who is killed, and then she recalls again to her side the sister whom she had discarded, and who is the assumed teller of the story. The childhood and youth of the little heir is well told, as well as his pure and elevated life at Oxford—no less than the cause of his disagreement with his mother, who cut him off entirely, because he fell in love with and would marry a poor girl, Hope Rosendale, a farmer's daughter. His mother's alienation from him is so complete, that the persistent advocacy of his good Aunt Agatha is of no avail. Poor Hope and he are reduced to sad straits. At length he finds work in a factory, shows such knack, knowledge, and tact with men, that he not only rises in it, but carries with him the sympathies of the men as he does so, till he becomes a partner, and is in a position to humble Hope's uncle, by means of documents he had come into possession of through a striking coincidence which befell during a sad time in London when he was looking for Hope before their

\* *Gentleman Verschoyle*. A Novel. By LAURA M. LANE. In three volumes. (Sampson Low and Co.)  
*Edith Dewar*; or *Glimpses of Scottish Life and Manners in the Nineteenth Century*. By COLIN RAE-BROWN. In three volumes. (Sampson Low and Co.)

marriage. All through Philip Verschoyle is painted as a noble character, and this with a certain touch of reality. The author has clearly been interested in social movements and strikes, and seems to know a good deal about the motives and modes of feeling both of masters and men. Verschoyle has such influence with the men as in one case to prevent a strike. His speech on the hustings is really good, and altogether we may say that with better construction it might have been made a really powerful work. Mr. Vernon, the clergyman, is rather weak, to our thinking.

"Edith Dewar" is altogether different. It is either a good deal less or a good deal more than a novel. Its author is clever, sprightly, full of knowledge; and his book is really a record of travel, and a repository of Scottish character and reminiscences, as well as a story. Indeed, it strikes us that his talent does not lie so much in the creation of character as in social criticism, description, clever remark, and anecdote. Edith Dewar, Fabian Melville, and Mabel Allan, are fairly well presented; but they do not absorb us, nor are the incidents in themselves such as to aid in this. Looking at it in this point of view, it might be called a little tame and dull. But the author recovers himself when he introduces an old story or a real character, as for example, Dr. Thomas Guthrie; and he knows how to make the most of the gorgeous scenery which belongs to some of the localities to which he transports his characters. Here is a very good Scotch anecdote. One Sunday, a hearer of the minister's, a widow, had been so overcome in church that she had to go out in the middle of the service. On the Monday the minister called to inquire what had been the matter.

"'Deed, minister,' replied the widow, whose husband had been a well-to-do 'merchant,' 'I was very much affected on Sawbath, and could na ha' tided langer in the kirk if ye had gien me a hunder' poun'. Ye see, sir, when John deed, I was greatly pitten about, but no nearly as much as when oor bit-usefu' donkey afterwards departed this life. The cuddy ass' (the widow now audibly sobbed out her words), 'the cuddy minister, was the greatest treasure left me when John deed, an' its loss affeckit me mair than my gude man'; an', minister, its as true's death that when ye got excited last Sawbath, and began rearin' and rantin' at the top o' yer voice, I just considered I was listenin' to the donkey's brayin', an' my heart-filled me for that I had just to rise an' rin hame, and greet my fill, laug, laug, and sair."

As a specimen of Scottish ways and manners, giving at the same time a *souper* of Scottish humour of a special kind, this is decidedly a clever book.

#### BRIEF NOTICES.

*Pastoral Theology. Treatise on the Office and Duties of the Christian Pastor*. By the late PATRICK FAIRBAIRN, D.D., Principal of the Free Church College, Glasgow, author of "Typology of Scripture," "Commentary on the Pastoral Epistles," &c. With a biographical sketch of the author, by the Rev. JAMES DOUGLAS, Dunbar. (T. and T. Clark.) Principal Fairbairn was a man of great learning, logical exactitude, and exhaustless patience. Whatever he did, he did thoroughly from his own point of view. No loose thread or unfriended corner about his work! The difficulty of dealing in a comprehensive and exact way with the duties of the pastoral office has often been remarked; perhaps no man has more nearly said all that it was needful to say on it in short space than Dr. Fairbairn. It hardly requires to be added that he is, to some extent, cold and abstractive rather than enthusiastic—this pertains to the temperament of the class to which he belongs; but he can admire what is excellent and exceptional, and calmly discourage all imitation of it. His lectures are well-condensed, very informing, and could not fail to be useful to divinity students anywhere. The chapter on "Different Kinds of Discourses" has much in it that should be well considered. The memoir is short, but sympathetically presents the man to our view.

*Reuben, and other Poems*. By ROBERT LEIGHTON, author of "Reuben," &c. (Daldy, Isbister, and Co.) The editor of this volume has somewhat erred in arranging these poems. "Reuben" is a "dramatic poem"—but it is barely more than dramatic in form—it wants range, both of character and incident; and, in fact, fails entirely in story. It is a pity that it has been made so prominent, as many readers will no doubt weary of the book before they have reached the really attractive part—some of the shorter poems at the end. "House-hunting" and "Forbidden Fruit" are not wanting in sly humour; nor are "The Widow and the Priest" and the "Baptism of the Bairn"; then a few of the pieces are really pathetic, and show real skill about the metre. Robert Leighton

had clearly in him much of the poet, and the thoughtful poet too, as the "Musings" suffice to show.

*Dick's First School Days. A Story for Little Boys*. By Mrs. HENRY BARNARD. (J. Nisbet and Co.) And a very capital story for little boys this is—we have not read a better for a long time. Dick was a lad who did not get on very well with his lessons at home; he wanted a masterful hand. So it was resolved to send him to school. Here he met with a good many trials, but especially of his moral courage, in which he was rather deficient. He grievously failed on one or two, but behaved splendidly on other occasions, and returned home stronger than he was when he left. There are some really good school scenes in this book, which is written with that simplicity and directness of style which is so necessary in writing for children; Mrs. Barnard has sent out a really good work.

*Signs before Death*. A new edition. (W. Tegg and Co.) We are not acquainted with the earlier editions of this work, and therefore are unable to do more than quote the editor's statement with respect to the present volume, that it is "enlarged and carefully corrected." It is a record of the many instances, seemingly well attested, of remarkable apparitions and dreams—foretelling death, and informing of unknown events. There can be no question, we suppose, that such things have occurred, and that they point to a nearness to the boundary of the spiritual world which we are apt to ignore or to forget. The laws which govern them, however, are utterly unknown, and their occurrence is apparently so arbitrary and trivial as to induce no little question as to their utility. We take them as we find them and leave them. Anyone with the organ of wonder well developed will read these tales with unusual zest.

*Cheerful Words: Sermons*. Vol. II. Edited by WILLIAM HYSLOP. (Balliere.) This volume has a singularly humane as well as unique purpose. It is a collection of original sermons "specially adapted for 'delivering before inmates of lunatic asylums, 'unions, workhouses, hospitals, gaols, penitentiaries, and other public institutions.' We are not informed who are the authors, nor does it matter who they are when they have given us a work more or less adapted to the ostensible purpose of its publication. While, however, there is very great suitability in some of these discourses, there is nothing especially characteristic in others. They are plain, simple, short—so short, that there are twenty-six, in a large type, in three hundred pages. They are, too, of Christian spirit, and, indeed, there are persons out of idiot asylums and gaols who would be glad to have such discourses preached to them.

#### THE ZENANA MISSION.

This morning (Wednesday) about 600 ladies and gentlemen met at breakfast in the Memorial Hall, and afterwards an interesting meeting was held in connection with the Zenana Mission, carried on in connection with the Baptist Missionary Society, Mr. Justice Lush presided, and amongst those present were Dr. Underhill, the Revs. Dr. Steane, Dr. Landels, Dr. Angus, F. Trestrail, J. Sale, T. Morgan (Howrah), Dr. Wenger, J. Trafford, Lady Lush, Lady Havelock, &c.

The Chairman said that it was with some reluctance they had left their old place of meeting for the hall in which they had the pleasure of gathering this morning. But their numbers had so increased as to outgrow the capacities of the room in which they had been accustomed to assemble, and, it having become necessary to obtain a larger place, he trusted they had been satisfied with the arrangements of the morning. No argument, he continued, was necessary to recommend the Zenana Mission. It was not usual to present a report on this occasion; that would appear in due course and be published in connection with the proceedings of the past year. Dr. Underhill would, however, present a brief statement from which, he was glad to say, it would appear that the work in which they were engaged was increasing in extent, and that its influence was being felt more and more year by year. (Cheers.)

The Rev. Dr. Underhill said that the report which would shortly be published, was of greater interest, perhaps, year by year. It revealed the interior of Hindoo life and showed the manner in which the Gospel was affecting the domestic life of India. The work in India in every place where it was being carried on was under the superintendence of the wives of the missionaries. There are agents labouring in Calcutta, Baraset, Kidderpore, Dum Dum, Delhi, Benares, Allahabad, Soorie, Serampore, Dacca, and Barisal. The staff consists of about eleven European lady visitors, and about thirty-three native teachers. More than 600 women were receiving religious instruction, and there were nine girls' schools accommodating about 280 children. The receipts for the year had been very favourable, and had amounted to 1,452l. (Hear, hear.)

The Rev. Dr. Wenger made a touching allusion



to the absence of Mrs. Lewis, who had always shown so much generosity in her efforts in connection with the mission, and then proceeded to speak in high terms of the success of their efforts amongst Indian girls and women. Hitherto it had been accepted as the rule that all they were good for was to have their noses pierced for noserings, and their ears for earrings. But he was glad to say that one class of girls whom he had examined had passed an examination equal to the matriculation examination under which youths in India were placed. They had, as they all knew, many prejudices still to overcome, for a Hindoo woman had few friends. The birth of a daughter in a household afforded no joy, and girls as they grew up received no education. Sometimes a mother, forty years old, would call her little boy to her, and get him to teach her the alphabet. Early marriages, although they were a great check upon immorality, had been a great curse to India, for there were almost in every household widows of no more than eight or nine years of age. The women of India had been without culture; but now there were about 13,000 schools recognised by Government, and there were double that number of schools of which the Government knew nothing. He should be disposed to say that about 150,000 were under instruction. (Hear, hear.)

The Rev. J. Trafford said they could not but rejoice that God had opened the homes of India to them. The inmates now receive instruction in general knowledge on condition that they will also be instructed in the knowledge of the Gospel. He felt that they were at a great disadvantage in respect of funds, and he hoped the present anniversary would be helpful to them in this respect. He had been engaged in the work twenty years, and his experience was that with other denominations, although not the case with Baptists, education had been made the means of publishing the Gospel. He and one or two others had been almost the only men engaged in instruction. In the classes he had taught there had been no subject more frequently discussed than the possibility of the daughters, wives, and mothers of India becoming able, by-and-bye, to equal the wives and mothers of Europeans in education. They had a clear notion of what English homes were, as the result of educated wives and mothers, and they themselves longed to be something higher than toys and slaves. (Hear, hear.) There had been no greater obstacle to the success of missions in India than the inaccessibility of women, and it was matter for rejoicing that now this obstacle was being removed. In conclusion, he expressed the earnest hope that no effort would be made to induce those who had become Christians to leave the homes in which they had found its truth.

The Rev. Dr. Saunders expressed his cordial sympathy with the object of the meeting, and read an interesting letter from a lady, describing her visit to a Zenana household, and a poem by a Hindoo lady.

The Rev. J. Sale having addressed the meeting, a vote of thanks was cordially accorded to Mr. Justice Lush, and the proceedings terminated in time for those who wished to hear the annual sermon.

The collections at the breakfast amounted to 87l. 7s.

### Epitome of News.

The Queen, accompanied by Princess Beatrice and Prince and Princess Louis of Hesse, with their children, arrived on Friday night at Windsor, from Osborne.

Her Majesty, it is understood, will stay at Windsor for a few weeks, occasionally visiting the metropolis for the State entertainments which will be held at Buckingham Palace. About the middle of May the Queen is expected to pay her annual early summer visit to Balmoral.

On Sunday morning the Queen and royal family attended Divine service in the private chapel at Windsor Oastle. The Rev. J. Cole Coghlan, D.D., incumbent of St. Peter's, Vere-street, preached.

Sunday was the thirty-second birthday of the Princess Alice, and the event was celebrated by the ringing of bells, &c.

The Prince of Wales has come up from Sandringham, and on Saturday evening was one of the guests at a banquet given by Sir J. M. Hogg, M.P., as Chairman of the Metropolitan Board of Works. In acknowledging the "health" of the princess and himself, he referred to his approaching visit to India. Such a visit he had long wished to make—it had been the dream of his life.

A levee was held by the Prince of Wales at St. James's Palace on Monday, which was attended by most of the members of the royal family now in the metropolis. The presentations were about 300 in number.

The ceremony of installing the Prince of Wales as Grand Master of the English Freemasons will take place in the Royal Albert Hall this day. It is expected to be a gorgeous spectacle.

The Duke of Connaught has received a staff appointment as assistant brigade-major, and has left Norwich for Aldershot.

On Saturday the Duke of Edinburgh was in his usual place in the orchestra, at an Albert Hall concert for the Royal Albert Orphan Asylum.

Prince Christian dined with Mr. Disraeli on Saturday evening, and amongst the other guests

were several noblemen and many members of the House of Commons.

Lord Cardwell has given notice that he intends to move the rejection of the Regimental Exchanges Bill, the second reading of which is fixed for the 7th of May.

Captains Nares and Stephenson, and Commander Markham, of Her Majesty's ships Alert and Discovery, fitting out for the Arctic Expedition, were presented to the Queen, at Osborne, on Thursday. The Princess Beatrice was present during the interview.

The bill for promoting the London (City) Land, Station, and Subways has been withdrawn for the present session.

It is stated that Mr. Ward Hunt was pressed by at least ninety-five members of Parliament, as well as by the Archbishop of Canterbury, to make the appointment of a chaplain to each of the Arctic ships, which up to this time has proved (says the *Pall Mall Gazette*) a total failure owing to the want of proper applicants to discharge the duty.

A lady, Miss Martha Crauford Morington, has been elected a guardian of the poor for the parish of Kensington.

On Saturday evening the members of the School Board for London were entertained at a banquet by the Lord Mayor at the Mansion House. The Earl of Rosebery having responded for the House of Lords, and Alderman Cotton, M.P., for the House of Commons, the Lord Mayor proposed the toast of the evening, glancing at the difficulties of the task which lay before the board at the time of its constitution, and at the nature of the work accomplished by it. Sir Charles Reed acknowledged the compliment, incidentally mentioning the fact that the board had been the means of adding 100,000 children to the school roll of the metropolis.

There are now seventeen select committees of the House of Commons in operation, and sitting regularly on certain days.

Mr. Spofforth, who for some years acted as agent for the Conservative party, has been examined by the committee of inquiry on the subject of electoral corruption. The general tenor of his evidence was in favour of the former system, and confirmed the opinion expressed by the Lord Chief Justice in 1868, that the new system of trying election petitions would tend to destroy the public confidence in the judges, who had hitherto been disconnected with political matters.

Lord Carlingford presided on Thursday at a public dinner, given at Colchester, to welcome Sir Charles Dugane to his native county on his return from Tasmania, of which colony he was governor for six years. Sir Charles, in acknowledging the toast of his health, said he believed that in the future Tasmania was destined to take a far higher position among the Australian colonies than it had yet assumed. He should be very much mistaken if before many years the general resources of the colony, especially its tin and ore, did not prove to be of a very valuable character. As to the Australian colonies generally, he was of opinion that if they were united they would be more prosperous. He advised no one to go out there who was not prepared to work, and said that England shorn of her colonies would very soon be like a tree whose branches had withered, and whose sap had dried up.

At the graduation ceremonial at Edinburgh University, on Wednesday, the degree of Doctor of Divinity was conferred on the Rev. Joseph Edkins, B.A., for upwards of a quarter of a century a missionary in China, and on the Rev. A. Moody Stewart, of Free St. Luke's Church, Edinburgh.

The Rev. Samuel Newth, M.A., Principal of New College, is to receive the degree of D.D. from the University of Glasgow at the public graduation on Friday, the 30th inst. On the same occasion the degree of LL.D. will be bestowed on Professor Lushington, Mr. Tennyson's brother-in-law, and on Mr. T. H. Green, M.A., of Oxford, author of the recently-published History of England.

The late Mr. Mitchell, M.P. for Bridport, has left a large sum (over 100,000l.) for the purposes of public works; but whether it is meant for the Chairman of the Metropolitan Board or for the First Commissioner of Works, it is impossible at present to say.

A blind asylum at Sheffield has, on the death of a lady, become entitled to a bequest of 20,000l., intended to provide new buildings.

The *Morning Post* has reason to believe that if a very protracted opposition be offered in committee to the bill for the Preservation of Peace in Ireland, the Government will ask the House of Commons to hold a few morning sittings before the Whitsuntide recess.

The report that the Rev. A. H. Mackonochie had abandoned his appeal to the Judicial Committee of the Privy Council against the recent decision of Sir R. Phillimore, the Dean of Arches, is contradicted.

The *Hour* understands that Mr. Justice Lush will try the Norwich petition in the place of Baron Pigott, who is indisposed. It is stated that Mr. Hawkins, Q.C., will move, in full court, to strike out all the allegations of the petition in regard to the election of 1874.

**DANGEROUS DRESSES.**—Iron informs us that silks are being adulterated with salts of tin and cyanides, by which the weight of the fabrics has been raised in some cases by 300 per cent. The silk is rendered highly inflammable, burning like tinder if touched with flame, and liable even to spontaneous combustion.

### Miscellaneous.

**ST. GEORGE'S HALL, LANGHAM-PLACE.**—To the other attractions of this favourite place of entertainment, Mr. and Mrs. German Reed have recently added a little comedy called, *A Tale of Old China*, from the facile and witty pen of Mr. F. C. Burnand. As may be supposed, the piece is associated with the present china mania, the centre of interest being a porcelain teapot, about which Mr. Reichenbrunner, a dealer and collector, dreams, and is carried in imagination to the Imperial Summer Palace in China where the Song dynasty holds court. The scenery is very pretty, the dresses gorgeous, and the several characters, cleverly personated by Mr. German Reed, Miss Fanny Holland, Miss Leonora Braham, Mr. Corney Grain, Mr. A. Bishop, and Mr. A. Reed, give animation to the plot, and sustain the interest of the audience, which is enhanced by Mr. Molloy's excellent music. This lively extravaganza is followed by one of Mr. Grain's musical sketches entitled, "R. S. O. P.," hitting off some of our social idiosyncrasies, and the *Three Tenants*, a comedy of errors, the scene of which is laid in the Highlands. Mr. and Mrs. Reed's entertainment must be seen to be appreciated. Besides the evening performances on other days, there is an afternoon entertainment on Thursday and Saturday.

**A PERMISSIVE VOTE.**—The town of Rothesay, in the Island of Bute, has come to the conclusion that there are too many public-houses within its boundaries, and, in order to test the feeling of the people on the question, a *plebiscite* has recently been taken. The result is that 1,900 votes have been given for reduction, and 47 against reduction of the number of public-houses in the borough. The papers were signed only by persons who had reached the age of twenty-one years.—*British Medical Journal*.

**MR. SOUL, THE SECRETARY OF THE ORPHAN WORKING SCHOOL**, with Mr. and Mrs. J. Soul and their daughter, had a carriage on the 20th instant to convey the model of the Alexandra Orphanage to the Alexandra Palace, when, on their return, within the grounds, owing to the furious driving of a wagoner whose team met them, their horse bolted, and then began kicking until the front of the carriage was broken to pieces, and they were thrown down the slope by the side of the road. It occasioned great alarm, as it was supposed they were severely injured. Had the horse taken them down the hill, to all human appearance nothing could have saved their lives. The overturn proved their safety. We learn that, though all were more or less injured, only Mrs. J. Soul has suffered severely; no bones were broken, but it may be some time before she is able to get about again. All the sufferers, we are glad to say, are recovering. A lady present offered the use of her carriage, and had them conveyed to the residence of Mr. J. S. Soul, where they had medical attendance.

**DEATH OF THE REV. JOSEPH BAYNES, FORMERLY OF WELLINGTON, SOMERSET.**—The above-named aged minister died on Sunday last at Bristol, in which city he had been residing since 1861, when he resigned the pastorate at Wellington, where he had faithfully and successfully ministered to an intelligent congregation for the unusually lengthened period of forty-one years. As a preacher Mr. Baynes was possessed of great fervour, eloquence, and power, and to the last of his services at Wellington he maintained the ability which, with his holy character, secured for him large and wide influence. After he went to reside in Bristol he frequently occupied with marked acceptance the pulpits of various denominations in that city. Though he had through increasing infirmity to relinquish some years ago all public work, yet a fresh and grateful remembrance will long be cherished of his clear and forcible discourses. Mr. Baynes had a large family. Among those surviving are Professor Baynes, of St. Andrew's; Mr. John Baynes, secretary of the Bombay and Baroda Railway; Canon Baynes, of Coventry; Mr. W. A. Baynes, secretary of the Star Life Office; and Mr. A. Baynes, one of the secretaries of the Baptist Foreign Mission.

**PALESTINE EXPLORATION FUND.**—A large number of valuable and important identifications are newly advanced or supported in the April "Quarterly Statement," just issued, of this fund. Among them comes, first, and most important, the site of Bethabara, the place where John baptized; the name is still preserved in one of the many previously-unknown fords of the Jordan discovered in the course of the survey. It is illustrative of the value of the new map that it will show no fewer than fifty of these fords, against eight in the best map at present existing. The "Tower of Ader," the site of Jacob's camp, is proposed to be identified with the "Shepherd's Plain," near Bethlehem. Lieut. Conder proposes sites also for the "Valley of Blessing" and the town of Bezeth; he has traced Pilate's Aqueduct to its conclusion, and furnishes an accurate survey of Tell Jezer, where M. Ganneau found the now famous inscription marking the ancient Levitical boundaries. The number contains, also, a drawing of the mountain where Lieut. Conder found the "Altar of Ed"; an



account of the recent excavations in Jerusalem conducted by the Germans; of the discoveries and excavations in connection with the first wall of the city by Mr. Henry Maudslay; and important papers by Major Wilson and Captain Warren, the latter giving his reconstruction of the Temple of Herod. The survey party are now in Philistia; the total amount of work done up to the present is nearly 4,000 square miles.

**ELECTION INTELLIGENCE.**—The Conservative party offered no opposition to Lord Tavistock's return for Bedfordshire, and he was declared duly elected on Tuesday. The nomination for Kilkeny took place on Thursday. Mr. Dwyer Gray, Mr. Mulhally Marum, and Mr. Benjamin Whitworth were nominated. The polling is fixed for this day. Mr. Howell Gwyn, the Conservative candidate, has issued his address to the electors of Breconshire. He says he will give an independent support to the present Government. He is not opposed to well-considered progressive improvement. He avows his attachment to the English Church and religious education. Mr. Maitland, the Liberal, has also issued his address. He accuses the present Government of inertness. He disapproves of the Agricultural Holdings Bill and the Endowed Schools Bill, and speaks in disparaging terms of the Budget proposals. The Norwich Liberal working men had an indignation meeting in St. Andrew's Hall on Friday in reference to the petition recently presented against the return of Mr. T. H. Tillett for that city; Mr. C. J. Bunting presided. Resolutions in accordance with the objects of the meeting were carried with enthusiasm. There is some hope the petition will be eventually abandoned. The return of Sir George Campbell for the Kirkcaldy district of burghs is to be opposed by petition. Mr. Harker has engaged Lord Advocate Gordon and Mr. Serjeant Ballantine. Mr. Bradlaugh has been addressing some of his admirers at Northampton. He pledged himself to fight the borough as long as he lived.

**M. CHEVALIER AT LIVERPOOL.**—M. Michel Chevalier on Thursday attended the annual meeting of the Liverpool Chamber of Commerce, and was afterwards entertained at a banquet by the president and council of that body. A letter was read from the Earl of Derby regretting that official engagements rendered it impossible for him to be present. Mr. Bright wrote also, expressing his belief that M. Chevalier had done more than any other man now living to create a perpetual goodwill between his country and ours. In response to the toast of his health, M. Chevalier made a long speech on the advantages of free-trade, pointing out that in that matter Europe was approaching a great testing-point, owing to the speedy termination of commercial treaties, on the renewal of which he thought some improvements must be effected. With respect to the United States, M. Chevalier said he thought that however much they might for the time be deluded by the apparent charm of protection, they would after due consideration follow with the tide of free-trade. Speaking of the proposed Channel tunnel, M. Chevalier said he and those associated with him in that undertaking entertained strong hopes that the natural impediments to the work, instead of being insuperable, would be overcome by both the English and the French engineers, whose scientific efforts would be united. When this work shall have been achieved (M. Chevalier said), the mutual relations between the two countries must become very close. London and Paris will on every interesting occasion mingle their immense populations; all England and France will associate with their capitals. Trade must increase by the new facilities given to it. Once the tunnel is completed, England will become continental, so far as all peaceful purposes are concerned. At the same time, she will keep her insular situation in case of war, and defy, as she has ever done, the rashness of the invader. Mr. Bright has expressed his intention, if nothing unforeseen should occur, to attend the banquet to M. Chevalier in Birmingham this day.

**FASHION AND RELIGION.**—By far the largest congregation as yet attracted to any of the sermons on "The Use and Abuse of the World," at St. James's Church, Piccadilly, was drawn thither on Sunday afternoon by the announcement that the Dean of Chester would discourse on "Fashion." Taking for his text St. Paul's declaration that "the fashion of this world passeth away," the preacher discussed at some length the etymology of the word, and then proceeded to deal with fashion itself in the ordinary and well-understood meaning of the term. He remarked that, changing as fashion is, it is yet a fixed and commanding law, requiring to be imperatively obeyed as long as the temporary uniformity which it embodies lasts. So far from being an evil without admixture, it is sometimes positively a good, and the harm of it lies not so much in the thing itself as in its abuse. It varies the monotony of social life, and leads to the knowledge and discovery of many things which would otherwise be overlooked. It stimulates manufacture and trade, employs many poor people, and gives rise to inventiveness. Turning to the evils and dangers of fashion, the preacher mentioned first the undue preoccupation of mind it often leads to. Even religious people sitting in church not unfrequently are thinking of the last fashion-book. It involves pecuniary loss, not only by causing capricious disturbances of certain trades and manufacturers, but by tempting people to extravagance. Extreme domestic disaster sometimes results simply from a selfish—and indeed guilty—indulgence in every fashionable change, though such add but little to our happiness or the comforts of social life.

The Bible tells us to do everything to the glory of God, conscientiously, decently, and in order, and with a regard for our neighbours; but the mode of the day tells us to do this or that, not because it is right or fitting, not because it is any honour to God or benefit to man, but simply in accordance with a floating, changing rule, which is to-day one thing, and to-morrow another. The course of the Christian in this matter should not be to obstinately resist all fashion, nor to adopt an eccentricity which would perhaps be a worse evil. Poor men should not try to appear rich, nor elderly ladies simulate youthfulness. In conclusion, the preacher reminded his hearers that the only safeguard against the evils of fashion was an adherence to Christian duties, and a constant observance of those two great Christian principles of moderation and a regard for the fitness of things which were applicable amidst all changes and in all times.

### Gleanings.

At a meeting of some American Congregational ministers, one gentleman, who stated that he had been eastward with his "superintendent," was interrupted by a brother clergyman, who asked if he meant his wife.

A great amount of nonsense about ministers' wives was summarily disposed of by the late Dr. Bethune, who, when the qualifications of his own wife for official duty were inquired into, asked the brethren "whether they intended to pay her a salary?"

**A NEGLECTED INDUSTRY.**—Mr. John Hunter, hon. sec. to the British Beekeepers' Association, points out how much more use might be made than is made of apian industry:—"Where one hive is found there might be a thousand; where one pound of honey is gathered there are thousands wasted. The Americans and our Continental neighbours are more alive to this than ourselves. Few people here have any idea of the magnitude and importance of beekeeping as carried on in the United States. The last year's harvest of one bee-farmer, Mr. Harbison, of San Diego, California, is stated in an American paper (the *National Agriculturalist*) to have been 150,000lb., or sixty-seven tons, of honey of excellent quality, sold for 30,000 dols., the product of 2,000 stocks of bees, managed by the owner with the aid of eight apprentices. In Russia and Hungary apiaries of 2,000 and 3,000 stocks are not uncommon, while in Great Britain I do not suppose there is a single owner of 100 stocks, although our flowers would bear comparison, at any rate, with those of Russia and Hungary."

**CHINESE PROVERBS.**—1. Prosperity is a blessing to the good, but a curse to the evil. 2. Better be upright with poverty than wicked with plenty. 3. If you love your son give him plenty of the cudgel; if you hate him, cram him with dainties. 4. A word once spoken, a dozen horses cannot overtake it and bring it back. 5. They who respect themselves will be honoured; but they who do not care about their character will be despised. 6. It is foolish to borrow trouble from to-morrow. 7. When doing what is right the heart is easy, and becomes better every day; but when practising deceit the mind labours, and every day gets worse. 8. Those who touch vermilion become red, and those who touch ink become black; so people take their character from their bad or good companions. 9. A gem uncut is of no use; so a man untaught of what worth is he? 10. He who labours with the mind governs others; he who labours with the body is governed by others. You will not fail to see how nearly several of these proverbs agree with Scripture truth. Some have been preserved from very ancient times.

**SERJEANT BALLANTINE.**—In the ode with which, on the eve of his departure from Bombay, Serjeant Ballantine was presented by his enthusiastic native admirers, pointed allusion is made, quite after the customary Hindoo fashion, to the name of the object of honour. The serjeant is told that his name in Sanskrit implies great physical strength, and that he is, in fact as well as in name, the "very mighty one." It needs but a slight acquaintance with Sanskrit to be able to see the precise drift of the allusion. *Bala*, in that language, signifies "strength," and *anu* means a person or body. These two words joined together would naturally form the compound word *balanu*—"the strong-bodied one." When Lord Northbrook arrived in India, he was, as a matter of course, deluged with Sanskrit odes, and one in English (which appeared, we fancy, in *Mookerjee's Magazine*) addressed the new Viceroy in words beginning somewhat as follows:—

Sweet Brook of the North, the terror of fools,  
Who smiles and bubbles and murmurs and cools,  
Flow on through this country, without any fuss,  
To cherish, enliven, and irrigate us!

Natives think it very fine to make allusions to bells ringing in camps, and to temples of peculiar sanctity, when they desire to be complimentary to Sir George Campbell and Sir Richard Temple. But there are frequent cases of names coming to their notice which sorely perplex them. Serjeant Ballantine's degree of "Serjeant" has puzzled all India. Hindoos saw at once the impossibility of their idol being, if in the army, anything under a field-marshal, and to suppose him to be a non-commissioned officer was felt to be utterly preposterous. What, then, was the meaning of "serjeant"? The *Anjuman-i-Punjab* newspaper solves the difficulty by rendering the name of the Guicowar's counsel "Sir Joint Ballantine," probably

hinting at a partnership in some very important baronetcy. "Sir John Ballantine" has also been suggested, but a Bengali newspaper sets the whole question finally at rest by a metaphorical interpretation of much beauty. It is "Surgeon Ballantine" who so neatly vivisected the witnesses at the Guicowar's trial. There is little to remark about in the ode itself. Serjeant Ballantine is duly likened to the ocean. Every prominent man in India is made the suffering subject of Sanskrit or vernacular rhyme at some time or another, especially if he happens to get married. In such cases he is invariably likened to the ocean, or the sun, or the Himalayas, or even the Deity.—*Pall Mall Gazette*.

### AS IT IS.

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

### AS IT OUGHT TO BE.

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A. H. HASSALL, M.D.

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### MARRIAGES.

**WILDBLOOD—WALKER.**—April 20, at the Methodist New Connexion Chapel, Woodhouse-lane, Leeds, by the Rev. W. Cocker, D.D., Samuel, fourth son of Mr. John Wildblood, to Jane, only daughter of Mr. William Walker, all of Leeds.

**NORRIS—MORTON.**—April 21, at Broadmead Chapel, Bristol, by the Rev. W. R. Skerry, of Counterslip, Robert Adams, second son of Mr. Wm. Norris, Claremont-villa, Totterdown, to Catherine Wiggins, eldest daughter of Mr. A. D. Morton, Knowle House, Totterdown, Bristol.

**GLANVILLE—BELLAMY.**—April 21, at the Lower Clapton Congregational Church, by the Rev. Frank Soden, Henry James Glanville, of Clapton and Liverpool, son of the late Rev. John Glanville, of Hackney, to Catherine (Kate), daughter of John Bellamy, of Hackney and Mill-wall.

**SMELLIE—STOTT.**—April 22, at Lower Clapton Congregational Church, by the Rev. Frank Soden, assisted by the Rev. Fred. Sweet, cousin of the bride, Peter Smellie, Edinburgh, to Mary Jane, youngest daughter of the late William Stott, Edinburgh.

**KAYE—DICKINSON.**—KAYE—McLAREN.—April 22, at Brunswick-street Chapel, Huddersfield, by the Rev. A. Holliday, Henry Edward, second son of John Kaye, Esq., of Prospect Hall, Woodford, to Margaret, youngest daughter of Benjamin Dickinson, Esq., of Bath-buildings, Huddersfield. Also, on the same day, at Port Adelaide, South Australia, Albert, third son of John Kaye, Esq., to Ellie, eldest daughter of Rev. J. McLaren, formerly of Brighton, Sussex.

**SMITH—HOE.**—April 23, at Tyndale Baptist Chapel, Bristol, by the Rev. R. Glover, M.A., and the Rev. J. G. Greenhough, M.A., Frank Lindsey, youngest son of the late James Smith, Herbert Lodge, Cotham-park, to Catherine Amana, youngest daughter of the late Rev. Benaiah Hoe, 4, Cotham-place, Bristol.

#### DEATHS.

**PRESTON.**—April 20, at Russell-place, Great Harwood, Martha, the wife of the Rev. John Preston, Congregational minister.

**MILLARD.**—April 21, at his residence, 36, Hartham-road, Holloway, London, N., the Rev. B. Millard, late Baptist missionary of Jamaica, also Secretary to the B. and F. Anti-Slavery Society. Aged 57.

**EISELL.**—April 21, at the Cedars, Epsom, Miss Eisdell, aged 76. Friends will please accept this intimation.

**LILLEY.**—April 21, at Newnham, Cambridge, Rachel Martha, the beloved wife of William Eaden Lilley, in the 50th year of her age.

**LANKESTER.**—April 22, at Russell House, Southampton, William Lankester, J.P., after a protracted affliction, in his 77th year.

### FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

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**STEDMAN'S TEETHING POWDERS.**—Mrs. Hughes, of Beechfield, Poulton-le-Fylde, Lancashire, writes:—"I have used your teething powders regularly for nearly two years, and in no single instance have I found them fail. No words of mine can half express the confidence I have in them, nor convey any idea of the great value and comfort they have been to me and many other mothers to whom I have recommended them." Also highly approved by Lady Susan Milbank, Ashfield, Suffolk. Stedman's Teething Powders are prepared by a Surgeon, formerly attached to a Children's Hospital. Trade mark, a gum-lancet. Refuse all others. Price 1s. 1½d. and 2s. 9d.—Depot, 78, East-road, London, N.

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**THE INSTITUTION FOR DISEASES OF THE SKIN,** 227, Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

**DYEING AT HOME.**—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, brad veils, handkerchiefs, cloths, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

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## BY HER MAJESTY'S ROYAL LETTERS PATENT.

## WHITE'S MOO-MAIN PATENT

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—Church and State Gazette.

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## "FOR THE BLOOD IS THE LIFE."

See Deuteronomy, chap. xii., verse 23.

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TURE.

TRADE MARK.—"BLOOD MIXTURE."

## THE GREAT BLOOD PURIFIER AND RESTORER.

SKIN DISEASES, Eruptions, Blotches, Ulcerated Sore Legs, Old Sores, Glandular Swellings, Cancerous Ulcers, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Heads, Sore Eyes, Erysipelas, Itch, Scuffs, Discolorations of the Skin, Humours and Diseases of the Skin of whatever name or nature, are literally carried out of the system in a short time by the use of this world-famed Medicine.

THOUSANDS OF TESTIMONIALS FROM ALL PARTS.

## IMPORTANT ADVICE TO ALL.—Cleanse

the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

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Any invalid can cure himself, without medicine, inconvenience, or expense, by living on DU BARRY'S DELICIOUS REVALENTA ARABICA FOOD

(which saves fifty times its cost in medicine), and is irresistible in indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking, fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

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"Gentlemen,—I have long known and appreciated the virtues of DU BARRY'S REVALENTA ARABICA FOOD. In all cases of indigestion, and particularly when the liver is more than usually affected, I consider it the best of all remedies. It regulates the bile, and makes it flow in cases which would not admit of mercury in any shape. In short, a healthy flow of bile is one of its earliest and best effects.—JAMES T. CAMPBELL.

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"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorize the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

## DU BARRY'S FOOD.—Dr. F. W. Bencke,

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DYSPEPSIA, from which I have suffered great pain and inconvenience, and for which I had consulted the advice of many, has been effectually removed by this excellent Food in six weeks' time, &c.—PARKER D. BINGHAM, Captain Royal Navy.—London, 2nd October, 1848."

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## DU BARRY'S FOOD.—LIVER, NERVES.—

Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair, I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

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IRRITABILITY.  
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## DU BARRY'S FOOD.—Dr. Livingstone, de-

scribing the province of Angola, in the "Journal of the London Geographical Society," mentions the happy state of the people, "who require neither physician nor medicine, their staff of life being the REVALENTA ARABICA FOOD, which keeps them perfectly free from disease—consumption, scrofula, cancer, &c., having been scarcely heard of among them; nor smallpox and measles for more than twenty years."

## DU BARRY'S FOOD.—"FEVERS, Dysentery,

Exhaustion, &c., which prevailed on board our good ship the Jean Bart, of the French navy, on her late voyage round the world, have yielded to DU BARRY'S excellent REVALENTA ARABICA FOOD, which we found far superior to lime juice and compressed vegetables to restore officers and men to health and strength, and we regret that routine should hitherto have stood in the way of its universal adoption in the navy.—Drs. L. Maurette, C.

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# SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVI.—NEW SERIES, No. 1536.

LONDON: WEDNESDAY, APRIL 28, 1875.

GRATIS.

## THE DEBATE ON THE BURIALS BILL.

(A Sketch from the Gallery.)

It was a quarter past twelve before a House was formed on Wednesday, and the members met in a dull and listless manner. The front benches on both sides were virtually empty, and it was the same in the Speaker's and Strangers' Galleries. There were some ten persons in the former and seven in the latter. A little later on other persons dropped in, including two bishops, who seemed to us to enjoy the debate less than might have been expected—the greater cheerfulness resting unquestionably upon the countenances of those who know that, whatever may happen afterwards, for this one year the battle will be lost to them. Three petitions were presented in favour of the bill about to be discussed, one from the Mayor and Corporation of Birmingham, one from the Deputies of the Three Denominations, and one by Mr. Ralli, the newly-elected member for Bridport, from some of his constituents. On the other side Mr. Egerton is armed with twenty-two petitions, and some half-a-dozen more are presented by other members. But this bill, like the University Tests Bill, does not stand in need of a petitioning movement, and the judgment which has decided not to make an effort in that direction was a sound judgment. Practical wisdom is oftener shown by not doing than by doing.

Mr. Osborne Morgan, who rose from the corner of the third seat below the front Opposition bench, made no ambitious elocutionary effort. He gave a plain explanation of the nature of the measure of which he had charge, and showed its necessity by a reference to the small number of cemeteries. Speaking of the burial of Nonconformists without any religious ceremony, he made a good hit by referring to the declaration of the Home Secretary, made only the previous evening, that while in the instance referred to it was contrary to law, it was also opposed to the common feelings of Christianity and humanity. His explanation of the reasons why the safeguards of previous bills had been thrown away was bold and sagacious. As he said, "Everything that human ingenuity could devise" had been inserted in previous bills in deference to the prejudices of Churchmen, and the effect had been this—"Every so-called safeguard had served as a peg upon which hon. members wanted to hang another safeguard." Rapidly referring to other points, he closed a speech of about half-an-hour's duration, with an impressive warning to the Church against turning a deaf ear to the mourner, and refusing to bind up the broken-hearted.

Mr. Wykeham Martin's speech in seconding the motion was brief but pertinent, and his few points told well. Then rose, facing Mr. Morgan, Col. Egerton Leigh, to whom the opposition to the measure had been entrusted. The best thing that can be said of the hon. member is that he erred in judgment in selecting a style which is not natural to him, which he managed awkwardly, and which was singularly out of place for the occasion. His hands were full of notes; his notes were full of prepared jokes, and the hon. member is anything but like Sheridan, whose long-prepared and polished witticisms came off all the better for the preparation and the polish. Here they are—such as they are. Mr. Morgan was the "undertaker" for the Burials Bill, but he was not a mute, whereupon hon. members did—

Grin a ghastly smile,  
A ghastly smile grinned they.

This delivered, the speaker stopped and searched for his next joke. It came a minute afterwards—something about Mr. Morgan having a place by-and-bye in the Pantheon of lawyers. Another dead pause, and another search, and "resurrectionists of grievances" was bolted out. With a quotation to go on with, the hon. member did not do amiss for the next two minutes, but the final joke must come. A look at his papers to see how he had put it, and the House was told that he proposed to bury the Burials Bill, having sent an invitation to Mr. Osborne Morgan to act as chief mourner—an odd office for one who had already been described as the undertaker and the resurrectionist, and showing that jokes in unaccustomed

hands are unlucky things to play with, and require good taste for their management.

Mr. Gladstone spoke with calm seriousness, but did not give an unqualified support to the bill. One statement was a strange one to have been made by him—that it is not characteristic of any religious body in this country, except those who are members of the Established Church, to have a religious service at the grave. He thought, however, that the prohibition of such a service was a grievance, but considered that some provision should be made for the preservation of order—a shadowy objection which has got so faint and thin as to be scarcely believed in by anybody. But, notwithstanding, the right hon. gentleman said he should give a "cheerful and hearty" support to the second reading.

Mr. Heygate is one of those members who opposes all measures of religious equality with something like clerical stubbornness, but even he to-day admitted that there were some grievances connected with the burial question, and he spoke with a moderation of tone which augured a coming change. Sir Walter Scott calls attention, in one of his novels, to the feeling that any sudden change in a man's nature, whether for good or for evil, indicates an immediate change in his fortunes, and to-day there seems to be somewhat of a sudden change in the temper and tone of the Conservative party upon this question. Mr. Shaw Lefevre, whom we were glad to see taking such good part as he did in an ecclesiastical discussion, had made an effective speech and sat down when the Solicitor-General rose. Sir John Holker, who is not one of the ablest members of the Government, spoke to the point, and opposed the measure, not because he did not admit a grievance, but because he believed that its removal would create a still greater one in another direction. He blew the old "holy trumpet" about desecration of graveyards, but with no warlike blast. It was not a summons to battle, but the effort of a man who did not care much either way about the subject. One could tell this from the way in which his sentences were joined together—or rather, disjointed. Americans say that when an Englishman is making a speech every other word is a grunting "er." So the Solicitor-General. "I certainly," he said, "was—er—much pleased—er—with the speech—er—which my hon. and learned friend—er—delivered—er"—etc. Then, a "Nonconformist—er—parishioner—er"—and so on. Nevertheless, although too frequently adorned with this English grunting exclamation, the speech was of good tone for the friends of the bill.

Next came Mr. Roebuck. Is that mild, grey-haired old man, stooping beneath the load of years, and of quiet persuasive voice and manner—is that Tear'em himself? We listened to him as he spoke of edifying the sorrowful and honouring the dead, of feeling for people in affliction, of the moral ignominy of narrow-mindedness, of tolerance, and of the smoothing of differences, pleading—but with no denunciation—that the House would not cast a slur on its name and greatness by rejecting this measure, and we felt that Time hath its own victories, and brings its own wealth, and that the old man's eloquence is richer than it has ever been. In this speech was the germ of Mr. Bright's. Mr. Forsyth said but little. Mr. Richard, who followed, corrected Mr. Gladstone's error, replied with great force to the argument about brawling, and made some effective statements as to the condition of Wales. And, avowing himself to be in favour of disestablishment, he confessed that he did not wish to carry on the contest over the graves of the dead. Here, too, was a calm and conciliatory speech. Even Mr. Scourfield, who spoke next, said he should be delighted to see any real grievances under which the Dissenters laboured fully and completely reduced. The misfortune is that with such highly generous and noble sentiments, this hon. member, all the many years he has been in the House, has never given himself the "delight" of removing one of them. Mr. Davies put some broad humour into his "unadorned eloquence," and his little speech freshened the House; which cannot be said of that of Mr. Newdegate, whose *non possumus* in regard to religious liberty is as decided as that of the Pope's. Mr. Forster's speech did good. The right hon. gentleman avowed his sympathy with the State Church because he believed that "it did more good than harm," and he then proceeded to discuss the question

in his own practical way, which, if sometimes it has its disadvantages, has also, at other times, its advantages. He could tell the Conservatives, as Mr. Osborne Morgan had before told them, and with peculiar force, that if Churchmen considered that, the Church being in danger, these graveyards were a defensive outwork which ought not to be yielded, they could not commit a greater mistake. What really endangered the Church was the refusal to pass such a bill as this. Mr. Cross took advantage of Mr. Forster's Church and State declaration to amplify a similar sentiment. The style of the right hon. member has been more than once described in these columns, and we will not describe it again. We think, however, that it has improved since he has been in office, and that his official position has also improved himself. He spoke this afternoon with great candour and good feeling. "I have always," he said, "admitted there was a grievance, and I should be glad to remove it, if I could do so without creating practically a greater one." This was the official line of the Solicitor-General, but it was now taken in a bolder manner by the Home Secretary. Its weakness, of course, is evident. The grievance is admitted to be a real and actual one; the possible grievance, and only possible, a contingent and imaginary one. Again said the right hon. gentleman, "I am perfectly willing to meet the grievance, but not in this way." The speech, as a whole, was that of a statesman rather than that of a partisan. Did anybody see Mr. Disraeli give a nod of satisfied approval when his henchman sat down?

Of Mr. Bright's speech it may be said that the right hon. member has seldom delivered one of greater dignity, of finer feeling, or which has produced a more profound effect. The simple pathos with which he described the burial of a member of the Society of Friends touched the hearts of all who heard; and the argument which he brought from human feeling and brotherly kindness, told with wider and deeper effect than any that had ever been fetched from the sharpest party quiver. It was a touch of nature that made the whole House kin. When he sat down, it was felt that, whatever might be the vote, this would probably be the last party debate upon the question. The actual figures of the division list were probably a surprise to both sides, though the depressed tone of the speeches on the Ministerial side did not seem to herald a great victory. The Liberals brought up more of their men than they have in any division since the last general election; the Government won by fewer than they have ever won. Their victory was nearly a defeat. The evident surprise which followed the declaration of the numbers produced a momentary silence. Then a ringing cheer burst forth, not from the victors but from the vanquished, for they had won a moral triumph, and knew that the end of the struggle was at hand, when one more step would be gained towards the final achievement of religious equality.

At the noon sitting of the House of Commons on Wednesday last Mr. G. OSBORNE MORGAN, on rising to move the second reading of this bill, was received with cheers. He said: Mr. Speaker, I rise to invite the attention of the House to a measure which passed its second reading during the last Parliament on four different occasions by very decisive majorities, but which I fear is not likely to fare so well in the House I am now addressing. But however that may be, however foregone may be the conclusion against which I have to struggle, it will nevertheless be my duty to state as briefly as I can, the grounds on which I ask the House to give a favourable consideration to this bill, whilst I ask at the same time that indulgence which the majority of this House rarely refuse to the advocate of a losing cause—(Hear, hear)—and I am the more desirous of making these statements because I cannot help feeling that, notwithstanding all the discussion and debates on this question, considerable misapprehension exists in the public mind as to the nature and scope of the bill. Only the other day I heard it described as a bill to confer on Nonconformists the right of burial in parish churchyards. And yet it will be obvious to everyone who reads the bill that it confers no right at all to bury in the parish churchyard, and that for the best of reasons, namely, that the parishioners possess that right to the fullest extent already. As I have more than once stated in this House, the right of interment in the



parish churchyard is a civil and not an ecclesiastical right. In other words, it is the right of the parishioner and not the right of the Churchman. Although the fee simple of the parish churchyard is vested in the incumbent, that incumbent can no more exclude the Nonconformist parishioner from being interred in the churchyard than he can prevent a parishioner on the same grounds from taking part in any discussion in the parish vestry, or, in a proper case, from receiving parish relief. That right is laid down, and has been confirmed in the courts of law. It is laid down in all the text-books, and is recognised in several Acts of Parliament, and so well known is it as a point of law that I do not know that it has ever been disputed here. In fact, the most effective arguments against the bill have assumed rather than denied the proposition. Some time ago the hon. member for North Northamptonshire argued with some force against the bill. He admitted that the parish churchyard belonged to the parish, but then he added that the churchyard belonged to the parish in the same sense as the Church, that is to say, everyone using both must conform to the rites and ceremonies of the Church of England. He put it in this way: The parishioner has the right of using the church for the purpose of getting married; but if he uses it for marriage, it must be according to the rites of the same Church of England; so, if he uses it for burial, it must be according to the rites of the same Church. Therefore, if this year you throw open the parish churchyard to the ministrations of Dissenting ministers, you must next year throw open the church to the same ministrations. But before you press that argument further, let me call attention to one essential difference between the two cases. The use of the church is optional, the use of the churchyard is not optional. Take the case put by the hon. gentleman. If a Nonconformist desires to get married he has merely to step into the next chapel, and there he can be married with any ceremony he pleases. Or if he objects to any religious ceremony, he can step into the registrar's office, and there can be married in each case as effectually as if the ceremony had been performed in Westminster Abbey. Now there were in 1873 531 public cemeteries in England in which the Legislature has laid down that a certain part shall be set apart for Nonconformists. Of course, Nonconformists dying in parishes provided with these cemeteries can be buried with any ceremony they please, and to that extent the two cases put by the hon. member are analogous. But to those parishes the bill has no application whatever. But I think, from a return of the hon. member for West Surrey, there are now in England and Wales between 12,000 and 13,000 parishes, containing among them several millions of inhabitants, in which parishes the churchyard is the only place of interment. Any Dissenter dying in one of these parishes, unless he happens to be possessed of a private burying-ground of his own, must almost as a matter of necessity be buried with the ceremonies of the Church, which, however beautiful they may seem to us, however beautiful they may be in the abstract, may be, to say the least of it, distasteful to the surviving friends who are assembled around his grave. If, on the other hand, the deceased person happens never to have been baptized, whether from neglect or conscientious scruple on the part of parents—if that rite of baptism has never been administered, the law requires that he should be buried without any religious ceremony whatever. Now I have previously called attention to the fact that baptism administered by any person, even by a woman, has been held as efficacious as baptism by a clergyman of the Church of England. But if a man dies without being baptized, then his body must be committed to the earth without any ceremony whatever—or to use a phrase very common in my country, more forcible than elegant—it must be buried like a dog. The hon. member for West Kent has actually suggested in a bill not now before the House this mode of interment as a solution of the whole difficulty. Of course I cannot deal with the hon. member's bill, as it is not before us; but I may perhaps in passing be allowed to express my amazement that any three members of this House should exhibit—I won't say so little knowledge of the feelings of Dissenters—but so little knowledge of human nature as to suppose this canine mode of interment can be accepted as a solution of the difficulty. (Hear, hear.) Sometimes the case is further aggravated by the refusal of the clergyman to accept what is called Dissenting baptism. A case of the kind occurred lately, and I was glad to hear the Home Secretary say the other night, not only that the refusal was contrary to law, but contrary also to all our ideas of humanity and Christianity. (Hear, hear.) But why the interment of a baptized adult in that contumelious way should be more contrary to our notions of humanity than the burial of an unbaptized child, is what for the life of me I cannot understand. Now, does that state of the law constitute a grievance, or does it not? Sir, I cannot help thinking that if we could get rid of the unfortunate atmosphere of prejudice through which many are in the habit of looking at this question, we should have but little difficulty in answering that question. The desire that exists everywhere, that a relative or friend should be committed to the earth with some religious ceremony, and that that ceremony should be not only in accordance with the feelings entertained by the

dead man himself, but in accordance with those held by the surviving relatives and friends,—is one so natural, so legitimate, so human, that I cannot conceive anyone endowed with the "ordinary feelings of humanity and Christianity" who would not desire to give effect to it. I remember the time when the burial laws of continental countries were as liberal as the laws of England now. I remember well the feeling of indignation among the friends of any unfortunate man who happened to die abroad, and was required to be buried as our law requires the unbaptized Dissenter to be buried, and as the bill of the hon. member for West Kent would require all Dissenters to be buried. Do not say that this is merely a sentimental grievance: we all know how severely sentimental grievances press upon men, especially if they are felt at a time when even the most callous of natures are the most accessible to the influence of sentiment. But if this be a grievance—and I think every person in or out of the House will admit it is in the nature of a grievance—then I ask you what do you gain by perpetuating it? (Hear, hear.) That is a question rather difficult to answer. I hope I shall get an answer in the course of this debate. Let me put a case which may happen and which I know has happened. Take the case of a man who through life has lived in open hostility to the Church of England, a man who may never have darkened the door of any church. You cannot compel him to come there while he lives, but the moment the man is dead, the moment the breath is out of his body the law enables you to lay hands upon that man and impose on his remains ministrations from which the man, if alive, might have recoiled. Now is this barren, I had almost said, this odious privilege worth all the ill-feeling and bad blood which the constant and persistent recurrence of this question must generate. Because—and do not let any hon. member deceive himself—it is impossible that this question can be settled in any way but one. It is easy for gentlemen in this House and writers of newspaper articles to pooh-pooh this question, and say that nobody requires any alteration of the law. I know it is otherwise. I know the feeling in favour of this bill is so deep and so widely spread, that the country will never rest until the law is altered. Therefore, I ask you again, is this question to be permitted to raise that ill-feeling and bad blood which is year after year extending? (Hear, hear.) I do not wonder that hon. gentleman opposite should shrink from answering that question. I do not wonder that they should rather take refuge in the argument that the change which I propose will lead to scandal and abuse. Reverting to that question, I do not think I ought to delay any longer a statement of the changes I have made in the bill since it was first introduced in 1870. It will be in the recollection of those hon. gentlemen who had seats in the last Parliament that five years ago—that in the year 1870—I introduced a bill to amend the burial laws, which was almost, with one or two formal clauses, identical with the one I now hold in my hand. Strange as it may now seem, the opposition to that bill was very feeble. It was opposed among others by my right hon. friend the Home Secretary, in a speech marked by fairness and moderation. My right hon. friend the Secretary for War, than whom no more fearless or honest man sits in this House, said that although he felt bound to say "no" to the second reading, he should say "no" in a very faint voice indeed. In fact, the objections raised were objections to detail rather than objections to principle, and it was to meet those objections that Lord Aberdare carried the motion for the bill to be referred to a select committee. The bill was referred to a select committee, and I think almost every safeguard that human ingenuity could suggest was introduced into that bill. But I soon found that not one of these amendments conciliated a single vote in this House. On the contrary, the amendments introduced into the bill in committee, far from smoothing our path rather threw difficulties in our way, because everyone of these so-called safeguards served as a sort of peg on which hon. members wanted to hang other safeguards, and the trouble and the difficulty, in fact I may say the impossibility, of forcing the bill through committee became apparent. In fact, one side of the House thought the amendments unnecessary, and the other side thought them useless. Now, believing as I do that every word in an Act of Parliament which is not necessary is mischievous, I have taken it upon myself to strike out all these so-called safeguards, and to bring the bill back again to the lines of the bill of 1870; and if you ask me for precautions and safeguards, I say I prefer trusting to the good sense and good feeling of the Nonconformists of England, who are not likely to select the grave of a friend as the place from which to hurl a polemical philippic at the head of a theological opponent. But we are not without the light of some experience to guide us, because in the year 1868, now nearly seven years ago, a bill was introduced and carried by Mr. Monsell, affecting Ireland only, and which applied to Ireland almost exactly the same state of the law which by this bill I seek to apply to England, the only difference being that in Mr. Monsell's bill the funeral service was required to be performed by a priest or minister of some denomination. Well, now, I called upon you before, and I call upon you now, to point out if you can a single instance in which that privilege has been abused in Ireland. And surely it is a poor compliment to your own country to say that Englishmen are not fit to be trusted with the same kind of privilege which Irishmen have for seven

years exercised without a word of complaint from anybody. If you think otherwise, it is of course open to you to make the bill more stringent in this respect. You have the command of this question in your hands. My hon. and learned friend has a most docile majority behind him. Let him, or let the Government, pass this bill, and then let them introduce into the bill in committee every precaution or safeguard they may consider necessary. I am sure they will not meet with any opposition from this side of the House. Meantime do let us be honest. ("Hear, hear," from the Ministerial side of the House.) Oppose this bill if you like on the ground of principle, object if you please to the principle of the bill, but do not let us hear any more of that bombast about Shakers, Jumpers, and Socialists, which nobody believes, and which will not influence any single man inside or outside of this House. And if you talk about scandals and abuses, I ask you are there no scandals and abuses arising out of the present law? I believe hon. members have had sent to them this morning fourteen illustrations of cases which occurred within last year showing the necessity for amendment of the burial law. I am not going to refer to these, and I will tell you the reason why. In the first place, it is an ungrateful and ungracious task to attack in this House people who are not present. In the next place, it is almost impossible to test the accuracy of newspaper reports of these cases. (Hear, hear.) I recollect an instance of this kind in 1873 in the case of the vicar of Leigh, in which I was guilty, of course, not intentionally, of exaggeration. I have already expressed my regret at this and I beg to repeat that regret now. At the same time, it is impossible to believe that where there is so much smoke there is no fire. None of these recent cases, so far as I am aware, have been contradicted, and only one or two of those which I cited in former speeches have been contradicted, so that, if it were necessary to rest this bill on the abuses of the present law, such abuses would not be wanting; but the House will understand that I prefer to rest my case on the broad ground of equity and justice rather than on sensational anecdotes. But I wish to call attention to two objections raised against this bill with which I cannot help feeling some sympathy. It is said in this bill you are placing the Dissenting minister in a better position than the clergyman. You allow the Dissenting minister to perform any service he pleases over any person, whereas you require the clergyman to read the service of the Church over the most abandoned person whom he consigns to the earth, and who may be the most profligate of his congregation. It is impossible not to feel some sympathy with objections of that kind. But I ask this question—who is it—that it imposes these fetters on the clergyman? Why, his own Church and his own rubric! When this bill was originally drawn I introduced a clause expressly allowing clergymen to refuse to perform the burial-service over a man if they thought it proper to do so. But when I proposed to do that I was met with this objection—"You are trying to change the rubric. You are invading the province of Convocation, and you will have all the archbishops and bishops down upon you." That is a task from which even the Recorder of London has shrunk; but should my right hon. friend seek to alter the law in this respect, he will have my entire sympathy and support. There is another objection, with which also I admit I have some sympathy. It is this:—It is said that by this bill you are throwing open churchyards to ministers of all denominations, and at the same time, having abolished church-rates, you do not provide a fund outside the Church to keep the churchyard in repair; and it is not fair to the incumbent, who may, under this bill, be excluded from his own churchyard, to throw upon him the whole expense of keeping the churchyard in repair. Now I may say this bill does not touch the fees which the incumbent is entitled to receive. Those fees are not paid for the performing of the service, but for the breaking open of the ground. The incumbent will continue to receive his fees for the breaking of the ground; therefore it is hardly fair to say that the incumbent receives nothing for keeping the churchyard in repair. At the same time, it may be said that if you make the churchyard the property of the parish, it is only fair that you should throw on the parish the burden of maintaining it. Now, I had in the bill of 1870 introduced a clause which, I hope, the House will allow me to read. It is as follows:—"In order to maintain in decent condition any churchyard or graveyard which shall be for the time being used under this Act, and also for the necessary repair of the walls and other fences thereof, the churchwardens shall once in every year, at its usual Easter meeting, lay before the vestry an account of the moneys expended for the aforesaid purposes during the year then last past; and unless there be some other fund legally chargeable with such costs and expenses, the overseers shall, upon the resolution of the vestry to that effect, out of the rate made for the relief of the poor for the parish or place in which such churchyard or graveyard is situate, repay to the churchwardens the moneys so expended by them." This clause would have met the objection raised, but I had hardly read it in this House when my friend the member for Cambridge University (Mr. Beresford Hope) rose and objected to it, and it found so little favour in the House or out of it that I was obliged to drop it. When, therefore, I introduced that clause I was blamed for introducing it, and now, when I omit it, I am blamed for omitting it. Sir, I have gone through several objections urged



against it, and I cannot see one of them which is, in my opinion, sufficient to justify the uncompromising and relentless opposition which is year after year offered to this measure. I shall of course be informed, in the progress of this debate, what is the origin of that opposition—what it is that gave such an impetus to the opposition, that it became impossible for me to force it through committee. What was it that two years ago called together the largest House that ever divided on any private member's bill? What was it that induced the Prime Minister himself to come to this House and enter the lists with so humble an individual as myself? Sir, I am loth to believe what I am often told, that the uncompromising opposition of this bill arises from that spirit of exclusiveness which induced an English bishop to refuse the title of reverend to a Wesleyan minister, that spirit of exclusiveness which induced an English vicar to raise a wall between the burial places of Churchmen and Dissenters—a feeling quite as reasonable as that of the widow in Oliver Goldsmith's story, who objected to the corpse of a person who had died of smallpox being laid by the side of her unvaccinated husband. (Laughter.) Far rather would I believe that honourable gentleman who opposes this bill *à outrance*, do so from higher motives and upon broader grounds—that they honestly think that in thus guarding the threshold of the Establishment, they are only doing their duty to the Church—that they honestly believe that in fighting the battle of the churchyard, they are really fighting the battle of the Church. Well, sir, if that be so, all I can say is that the champions of the Establishment have been most unfortunate in their choice of a battle-ground. The Church of England must be in a very bad way indeed if she is driven to do battle for such a privilege as this—if she is driven to exclaim with the baffled divinity of Greece—

*Flectere si nequeo superos, Acheronta movebo.*

Now, sir, I wish to be perfectly frank and open with the House on this as on every other question. I believe, rightly or wrongly, that there are influences now at work, not only without but within the Church, which are, slowly it may be, but very surely, preparing the way for the severance of Church and State in England. In that belief I may be right or I may be wrong; but whether I am right or whether I am wrong, of this I am perfectly certain, that the passing or rejection of this little measure will not hasten or retard the advent of disestablishment by a single day or a single hour. Your voices, though given in overwhelming preponderance in favour of the rejection of this bill, will no more avert the disestablishment of the Church of England than the voice of the Danish king could check the rising of the tide. But though the rejection of the bill cannot avert disestablishment, I will tell you what that rejection can and will do. It will help to embitter still further a struggle which, God knows, is bitter enough already. It will proclaim to the country that death, which heals all other differences, is powerless to heal the differences between Christian and Christian, and, what perhaps is worst of all, it will fasten upon the Church of England the unworthy—I had almost said the odious imputation—an imputation under which no Christian Church should be permitted to lie—of refusing to bind up the wounds of the broken-hearted, and to listen to the prayer of the mourner. (Much cheering.)

Mr. WYKEHAM MARTIN seconded the motion. As a devoted member of the Church, he thought the damage to the Church occasioned by the scandalous scenes which had occurred was out of all proportion to the extent of the grievance. An unburied corpse was allowed to lie in a cottage for eleven days; a most shameful riot occurred in the churchyard, and all the odium fell on the Church. It might be said that the admission of Dissenters to churchyards would create new scandals; but even if that were so the injury to the Church would be much less than at present; besides, the odium would be transferred from the clergyman to the Dissenter. They might safely trust the good sense of the people to bury their dead without abusing the privilege conferred on them.

Colonel EGBERTON LEIGH, in moving that the bill be read a second time that day six months, denied that there was any real general grievance to remedy. They should do as much as possible to avoid promoting the *odium theologicum*, and avoid doing anything which would create a larger breach than existed at present between one denomination and another. The hon. and learned member who acted as undertaker to his Burials Bill—he could not call him a mute—(a laugh)—seemed to have found his grievance at the vanishing point. Churchyards were closed by orders in council; cemeteries and burying-grounds were opening in all directions; and the hon. and learned gentleman's brief was walking itself off to the grave. But lawyers did not object to weak cases; the weaker the case the more credit was acquired by a clever attack or defence, and if the hon. and learned member gained credit in proportion to the weakness of his case, no doubt he would have a high place assigned to him in the Pantheon of lawyers. (A laugh.) He thought the bill absolutely unnecessary. It had no general support, as was manifest from the few petitions present in its favour—there were such beings as resurrectionists of grievances—(a laugh)—and he could not but think the present a most unreal grievance. But it served as a *cheval de bataille*—he might say “a pale horse”—for an attack upon the Church. He saw from a Parliamentary paper the other day that there were no fewer than 120 sects of religion-

ists. He could very well conceive the confusion that would arise in a churchyard from a mob consisting of those who “came to scoff” and did not “remain to pray” at a funeral of a Mormon elder, buried by elders, and attended by twenty or thirty widows, howling in concert or dissonance. No doubt cases of scandal had occurred, but these were exceptional cases and they could not legislate for exceptions. He proposed to bury the Burials Bill—(a laugh) having sent an invitation to the hon. and learned member for Denbighshire to act as chief mourner.

Mr. GLADSTONE: Sir, as I shall vote for the second reading of this bill, I do not think it desirable to give an entirely silent vote. If my hon. and learned friend who has introduced his bill on this occasion under circumstances perhaps less favourable than in some previous years, had been contented to introduce it with the same provisions as when it was last under discussion, I should, for one, have been very well content to support him without troubling the House for a single moment, but the omission of these provisions, it is only fair to state, may create some difficulties which he may not have sufficiently taken into view. I may say, with regard to certain special cases of difficulty arising from the erroneous views of clergymen with reference to the state of the law, that in the first place they are exceedingly rare. When cases of this kind occur, they are generally owing to some error of the clergyman as to the law, at which we cannot be surprised, because it is extremely difficult for him to comprehend an ecclesiastical law which, chiefly on account of its antiquity, is so full of unsolved anomalies. I do not think, therefore, that the bill of my hon. and learned friend either will or could prevent the occurrence of such cases. It is the fashion sometimes to say that they are in a very unhappy predicament who get into an ecclesiastical court, but I would go further and say that he is an unhappy man who finds himself in any court at all, whether secular or ecclesiastical. (A laugh.) Indeed, it seems to me to be one of the most mournful predicaments among the vicissitudes of life—(a laugh)—but, be that as it may, the simple question in this case is, is there a grievance? If there be a grievance, I think my hon. and learned friend is entitled to ask us to vote for the second reading of his bill. My hon. and gallant friend who has just spoken, however, calls upon us to bury it, and shows, I am sorry to see, somewhat of an indisposition to move at all in the matter. But let me remind him that it was admitted by the House of Lords, in the shape of a measure sent down to the House of Commons the year before last, to be a distinct grievance that the clergy and the parties concerned should be under a legal obligation to have the service of the Church of England performed over the remains of the dead who were not members of that Church. There is, therefore, an undoubted grievance as the law stands. My hon. and learned friend says it is a grievance that those who do not belong to the Church of England should be debarred from the privilege of having their burial in the churchyard accompanied by a religious service on the spot and at the grave. In answer it is urged that the performance of a service at the grave is not generally characteristic of any religious body in this country except those who are members of the Church of England. Neither Roman Catholics nor Nonconformists, it is said, have such services. I do not, however, think that I am bound to tie them in that respect or to suppose that it would be at all unnatural on their part to adopt the view that it would be desirable to perform some religious services at the grave. The question now is, whether that should be prohibited by law. I concur with my hon. and learned friend that there is a grievance in that prohibition. When, however, I look at the clauses of this bill, I own they seem to me to raise several questions which would require careful consideration in committee. The state of our churchyards, is, I am happy to say, very different at the present moment from that which it was thirty or forty years ago. Partly owing to the rapidly increasing wealth of the country, and partly, I cannot help thinking, to the greater sensibility of feeling in the case of the community at large, including the working classes, tastes and practices have been introduced perfectly innocent and even laudable, by which not only greater neatness and precision have been introduced into our churchyards, but a delicacy of arrangements which renders it difficult to deal with them if we are to encourage the assembly of what possibly may be considerable crowds within their limits. It may be contended that on the occasion of funerals as at present conducted no practical difficulties arise, and that such would continue to be the case if this bill becomes law. But as matters now stand, the clergyman is by law invested with the freehold of the churchyard and is likewise the guardian of peace and order within its confines. He is the superintendent of all the funerals solemnised there, and it is his duty to call to his aid public authority when necessary in order to prevent damage to the place. Of course anything like unseemly disorder at a funeral is so repugnant to the feelings of the community that it may be treated as one of those exceedingly rare occurrences which it is scarcely necessary to make the subject of legislation. As I have already remarked, however, the clergyman now takes upon himself the direction of a funeral in the churchyard, and he is the person upon whom falls the burden of damage of any kind that may be done to it, a very heavy charge in that respect too often

falling upon his shoulders. Now that is a great security for the vigilance of the clergyman in seeing that order is preserved, but there would be no person holding a corresponding position in the case of the funerals of Roman Catholics and Nonconformists. It therefore appears to me to be a serious question what provision should be made to prevent our churchyards sustaining damage in the event of the services on such occasions drawing together large numbers of persons, anxious, perhaps, to hear some popular preacher in a very limited space. Delicate and fragile plants and flowers about the graves may under these circumstances be injured, and I think it will be necessary to provide for these cases in some way or other when the bill goes into committee. Believing it, however, to be reasonable in the present condition of this country, and especially in the present condition of Wales, where the vast proportion of the population belong to the Nonconforming body—a case very much resembling that of Ireland some time ago—I shall, with the reservations to which I have just referred, give my cheerful and hearty support to the second reading of the bill. (Cheers.)

Mr. HEYGATE, while admitting that there were some grievances connected with the burial question, contended that the remedy proposed in the bill would be far worse than the disease. He denied that those who objected to have the service of the Church of England performed in the churchyard had a right to have the service of their own particular communion celebrated there. There was an exact analogy, he maintained, between the case of the churchyard and admission to the church itself, and until some reason for drawing a distinction between the two was shown, he must continue to oppose such a measure as that under discussion. To prove how great were the facilities other than those afforded in our churchyards for interments, he might point out that in reply to a circular asking for information on the subject, it was stated that out of 6,209 parishes which sent in returns 1,627 had chapel burial-grounds, 421 public cemeteries, while in 2,140 no Dissenting chapel whatever existed. He hoped his right hon. friend the Secretary for the Home Department would direct his attention to the subject and endeavour to meet the case by giving the necessary facilities where they were not now to be had. There was no pressure outside in favour of the bill, and even in the last Parliament the majorities had been composed of Scotch and Irish members who had no concern in it. He felt bound to admit that no such evils as had been predicted had resulted from the operation of the burials bill which had some time ago been passed for Ireland—(Hear, hear)—although what occurred at the funeral of Sir J. Gray did not show a very satisfactory state of things. But the circumstances of Ireland, where practically there were only three distinctly marked denominations, were widely different from those of England.

Mr. SHAW LEVEY supported this bill, first because the grievance complained of by the Nonconformists was well founded, and next because, in the interest of the Church itself, it was desirable that this grievance should be remedied. Upon the whole, he preferred the bill brought in by his hon. friend last year to the present measure, although his hon. friend had no doubt exercised a wise discretion in leaving the concessions recommended by the committee of 1870, since they had failed to conciliate the opponents of the bill, to be inserted, if the House should see fit, at a future stage. It was unnecessary to extend the bill to those places which were already provided with cemeteries, and it would be well to make provisions against celebrations of a civil character in the churchyard. But the principle of the bill, that the Nonconformists had a right to the celebration of interments by ministers of their own religion, had his warm approval. The hon. and gallant member who had moved the rejection of this bill had indulged in a number of jokes, the best of which were somewhat misplaced, and which were little calculated, in the hon. member's words, to “bury the hatchet.” The right of parishioners to be interred in the parish churchyard was not an ecclesiastical right, but an indefeasible civil right. There was no exception to this rule, and it not only belonged to Nonconformists and Roman Catholics equally with Churchmen, but a Mahomedan parishioner, if one could be found, would be entitled to be buried in the churchyard of the parish. A clergyman of the Church of England was bound to read the Burial Service in all cases except over persons excommunicated, those who had committed suicide, and those who had not been baptized, but he was obliged to recognise baptism by a Nonconformist minister, and even by a layman. There were two classes of Nonconformists who suffered from the law as to baptized persons—those with whom baptism was not a customary rite, and those who postponed the rite until children had attained to a more mature age. There were only 530 cemeteries in England and Wales, while there were 13,000 parishes not provided with cemeteries, so that the grievance was largely felt by Nonconformists who wished the burial service to be conducted by their own ministers. There was a growing feeling among the clergy themselves that it was a hardship to be called upon to perform the service over persons not in communion with them. The hon. member (Mr. Heygate) himself recognised this hardship, because he had brought in a bill which, although wholly futile in other respects, would relieve the clergy from this disagreeable duty. There were many who believed that the effect of this bill would be to create polemical discussions in church-



yards, and lead to demonstrations of rival sects which might cause a breach of the peace. He agreed with his right hon. friend the member for Greenwich that there need be no fear of civil disturbance if this bill became law. In Scotland and Ireland the law was very much the same as that now proposed for England. In Scotland it was not the custom of the Presbyterians to use any ceremonial rites at the grave. The service was usually performed in the house, and then the corpse was committed to the grave in silence. In Ireland, until quite lately, the law and practice was almost the same as in England. After briefly referring to the history of the law in Ireland on this subject, the hon. gentleman said that when the present Irish Burials Act was before Parliament, the same predictions as to its working which were urged against the present bill were freely indulged in. What, however, had been the result of the Act? The churchyards were the exclusive property of the Church of Ireland, yet ministers of all religions might perform any ceremony they thought fit at the funerals of their flocks. He had been assured by those best acquainted with the subject that the Irish Burials Act had worked well. It had been accepted as a measure of conciliation, and he would ask why a measure which had succeeded so well in Ireland should fail in England. But then it was said that this was only the thin end of the wedge, and that, although the Nonconformists only asked for the churchyards now, they would ask next for the churches. Even in Ireland, however, when the Church was disestablished, no demand was made for the churches. (Hear.)

The SOLICITOR-GENERAL (Sir John Holker) thought that Mr. Osborne Morgan had said all that could be said for the bill in his able speech, and if it did not meet with acceptance it was because he had a weak case. He opposed it, not because no grievance at all had been made out, but because it would create a much larger grievance than that which it removed. No doubt every parishioner had a right to be interred in the parish churchyard; yet there was a limit to his right. The churchyard was legally vested in the incumbent, and he held it as a portion of the property belonging to the Established Church, and no parishioner had a right to be buried without the observance of the laws and regulations of that Church. Now, what was the grievance of the Nonconformists? The hon. member did not complain that those who died excommunicated, or had committed suicide, or had died unbaptized, could not have the Burial Service read over them. If there was a defect in that direction, it was not, at all events, cured by this bill. What he complained of was that Dissenters who had a right to be buried in the churchyard must submit to have the beautiful and exquisite service of the Church read over their deceased relatives, instead of having a service of their own by a minister of their own denomination. It was said that there were persons who objected to the reading over their deceased relatives of that service which of all services was the most solemn and beautiful. That grievance was sought to be remedied, but the remedy proposed did not meet the views of those who were in favour of the present measure. The grievance of which they complained was that a Dissenting minister, or a person who was not a minister at all, was not allowed to read at the funeral of a Dissenter, and in the parish churchyard, any service, deliver any harangue, or perform any rite he might think proper. Well, it had been admitted by the right hon. gentleman the member for Greenwich—that whom no one was better informed on such subjects—that as a rule the Nonconformist did not wish for any funeral rite to be performed in the churchyards. Then, again, they ought to consider the small number of places there were in which Dissenters had of necessity to be buried in the parish churchyard. They had, no doubt, in some rural districts, but in the vast majority of cases they had burial-grounds of their own, and in scarcely any case could they fail to obtain ground for the purpose. Besides that, churchyards in cities and towns were daily being closed, so that every week the grievances was diminishing. But it was said that although the grievance was a small one it ought to be remedied by legislation, and he admitted that if no evil consequences arose it ought to be remedied. The bill, however, placed no restriction upon the ceremony to be performed, and it should not be lost sight of that there were a large number of persons in the country who objected—and fairly objected—to such a provision as that proposed. They were members of the Church of England, of that Church whose property the churchyard was, and might they not very reasonably say that they did not like such services to be performed in the churchyards as might be under the bill, and which would be a greater offence to them than the fancied grievance complained of was to the Dissenter? The right hon. gentleman drew a picture of a quiet churchyard—the burial in it of some Nonconformist who had been a political celebrity, and an eloquent minister from some distant place delivering in the churchyard a funeral oration. What security had the parishioners who were members of the Church of England that that oration would not contain offensive and irritating allusions? But if the Nonconformists were so desirous of having those privileges, why did they so strenuously resist something like a tax for the maintenance of the churchyards? (Hear, hear.) Three or four years ago the Nonconformists agitated for the abolition of compulsory church-rates. They carried on this agitation with the greatest possible vigour and to a

successful issue, and when it was suggested as a compromise that while they ought not to be called upon to pay for the maintenance of the structure they ought for that of the churchyard in which they might bury their dead, they would not listen to the suggestion. The grievance now sought to be remedied was at best a very slight one, and its removal would create a still greater one in another direction. (Hear, hear.)

Mr. ROXBURGH regretted that the hon. and gallant gentleman who moved the rejection of the bill had thought it right to make so many poor jokes upon the subject. It was a serious matter—one which touched the feelings and affections of many persons, and was not a proper subject of idle, foolish joking. Now, with reference to the bill, what harm, he asked, was likely to happen if it were to pass? A Dissenter died in a parish in which he had lived all his life, and his relatives desired that he should be buried in the churchyard in which the bones of his ancestors had been laid. That was surely a very natural desire, and there must be a feeling on the part of every right-minded person that it should be gratified. Well, he is buried there, the Church of England clergyman not being present. A minister of the religious denomination to which the deceased belonged came and pronounced over his body such a discourse as he thought would best edify the sorrowing relatives, and do honour to the dead. What grievance was there in that? "Oh, but," said the learned Solicitor-General, "a great many ministers of the Church of England would not like to see a Dissenting minister in the parish churchyard, and so a greater grievance would be created by the passing of the bill than it would remove." In his opinion it was much to be desired that such people should be taught to have right feeling and to act like Christian men; to feel for people in affliction, and seek to soothe their sorrow rather than to entertain narrow-minded prejudice against them. (Hear, hear.) The danger, therefore, was not to be apprehended to which the Solicitor-General pointed. He would regret that the House of Commons should be so narrow-minded as to throw out the bill. What possible advantage to the Church of England could it be to do so? What injury if they granted this small relaxation of power in favour of their fellow-citizens? The first great thing to be done was to get rid of that which he had before alluded to—namely, narrow-mindedness. Unfortunately that subject, which was the most difficult and the most mysterious, had created more heartburning and more mischief, because of its mysteriousness and its difficulty, than any other which had engaged the attention of mankind. (Hear, hear.)

Mr. FORSYTH was amazed at the assertion that a strong feeling existed on this subject throughout the country. But had such feeling been expressed by petitions, as it would be if it really existed? He had made inquiry on the subject, and found that while there were twenty-four petitions against the bill, with 511 signatures, there were in its favour three petitions; under official seals, bearing four signatures only. (Hear, hear.) Sure he was that if petitions could have been procured—and they were the true index to the feeling of the country—his hon. friend would have had them and rested his case upon them. There could be no doubt as to the right of every parishioner to be buried in the parish churchyard, subject to having read over his remains the burial service of the Church of England. There was a sentimental objection to that condition, and he respected it, but ought not the sentiments of those who were opposed to the bill to be respected also? They all knew that the parish churchyard was consecrated by prayer and was hallowed ground; and if Dissenters objected to the burial service of the Church of England, surely they ought to allow members of the Church of England to object to services which might violate the holiest doctrines of their religion. (Hear.) Under the bill there might be any service or no service, and that was the substantial objection to the bill—not the fear of rioting or the destruction of flowers.

Mr. HENRY RICHARD: As this question has not been before debated in the present Parliament, perhaps I may be permitted, as a Nonconformist, to explain the precise nature of the grievance of which Nonconformists complain. I am the more anxious to do this as it seems to me clear from the course of the discussion, and especially from the speech of the hon. gentleman the Solicitor-General, that considerable misapprehension still exists in the minds of even well-informed persons, such as we may presume him to be. But I must first correct a statement made by the right hon. gentleman the member for Greenwich, and of course deriving great weight from his authority, which has been repeated in still stronger terms by the hon. member for Leicestershire, and has been assumed by the Solicitor-General as an indisputable fact—namely, that it is not customary among Protestant Dissenters to have a service at the grave, but that silent burial is the rule among them. Perhaps, on this one point, I may venture to place my authority even against that of the right hon. gentleman the member for Greenwich. So far as I know, with the exception of Scotland, and perhaps the Presbyterians in England, it is the universal custom of all bodies of Nonconformists to have service at the grave. (Hear, hear.) A great deal has been said

on the point that there is no demand for the bill. The hon. and learned gentleman the member for Marylebone, who has just sat down, has repeated the assertion made by several others that there have been no petitions or very few, presented in its favour. I believe the hon. and learned gentleman was not a member of the last Parliament, but when my hon. and learned friend first brought forward his measure there was a large number of petitions having more than 100,000 signatures. I used to come in myself almost every day for weeks, with an armful of petitions which I could scarcely carry. The reason why there are no petitions now, is that people cannot be always presenting petitions on the same subject. (Hear, hear.) The hon. and gallant gentleman who moved the rejection of the bill, referred to a case in which he himself was concerned. As I understood him, when he was once in command in Scotland, one of his men died, and he was allowed to go into a Presbyterian churchyard and read the service of the Church of England over his body. Did it not occur to the hon. and gallant gentleman that then a privilege was accorded to him by the Presbyterians of Scotland which his own Church in this country would deny to the Presbyterian or any other Dissenter? (Cries of "Hear, hear.") The Solicitor-General raised the objection that possibly some celebrated Dissenting politician might die, and that a political oration would be delivered over his grave, and he says that members of the Church of England would object to such a thing being done in a churchyard that belongs to them. Well, in the first place, the churchyard does not belong to them. (Cheers.) It belongs to the parish, and every Dissenter who lives in that parish has as good a right to be buried there as any member of the Church of England. (Hear, hear, hear.) But I can tell the honourable and learned gentleman that it is not the habit of Dissenters to turn graveyards into places of political declamation. (Cheers.) I wish to correct another prevailing error. It is sometimes supposed that Nonconformists are promoting this bill, because they have a conscientious and inveterate objection to the burial service of the Church of England. Now, I believe this is an entire misapprehension. I doubt whether you would find one in a hundred among them who would object to that service for its own sake, or who would doubt that it is a beautiful and impressive service when used over those to whom it appropriately applies. So far otherwise that they themselves almost invariably employ a large portion of it. I have attended many scores of Dissenting funerals, and always the greater part of the service has been the same as that of the Church of England, and for this obvious reason, that the larger—and hon. gentlemen opposite will allow me to say—the better part of that service itself consists consists merely of selections from the Holy Scriptures, selections made, indeed, with admirable judgment and taste, but nothing more. And it is remarkable that the comparatively small portions of the service not taken from the Bible are just those to which nonconformists only but many Churchmen have strongly taken exception. But we object to have any form imposed upon us. We are accustomed to greater freedom in our religious exercises. We believe that no form which human ingenuity can devise would be applicable to all the infinite variety of human life and circumstance. We feel, and surely there are occasions when members of the Church of England must feel, that there is something more than anomalous in having one service over a child of three days old and a man three score years and ten, over some Christian man or woman who has lived a whole life of devotion to the service of God and humanity, and the notorious profligate who may have died in a drunken orgie. (Cheers.) It is not the Nonconformists only who feel this anomaly. There are hundreds of earnest and conscientious clergymen who feel the obligation to the indiscriminate use of this service as a grievous burden on their consciences. If I may venture to say so, without offence—and I am sure I mean none—I believe one of the reasons why the Church of England has lost its hold on large sections of the people, is the unyielding rigidity with which it adheres to forms. Your system is hard, inelastic, unaccommodating. You insist upon putting your own ministers—highly intelligent and educated gentlemen—into a strait-waistcoat of uniformity, and do not give them the slightest power or discretion to vary or alter the services they perform according to the circumstances of the case. Now, I wish in addition to the admirable statement of my hon. and learned friend the member for Denbighshire, to say a few words further as to the object of this measure. There are two classes of persons whom we propose to relieve by this bill. There is one class who are denied all rites of Christian burial in the parochial churchyards. As the House is well aware, there is a large and respectable body of persons in this country who do not think it right to administer baptism to infants, but only to those who can make an intelligent profession of their personal faith. When the children of such persons die, if no burial-place but the churchyard is accessible, they must be buried without any religious service whatever, and this is often felt to be painful and humiliating in a high degree. But there is another and a much larger class, comprising all the Nonconformists of every denomination, who are now forbidden to have their dead buried by their own ministers, and with such religious forms as they prefer. We object to



this on two grounds. It seems to us as if the Church took advantage of its position to lay its hand on the Dissenter and claim him as its own when dead, though through life he has conscientiously refused her his allegiance. It is impossible to put this view of the matter more clearly than was done by the right hon. gentleman the member for Greenwich. Speaking in this House in the year 1863, the right hon. gentleman said—

If the Dissenter has access to the churchyard, it is subject to the condition of having the service of the Church read over the remains; and I must confess that that is not a state of the law that is consistent with the principles of civil and religious freedom on which, for a series of years, our legislation has been based. I don't know any reason why, after having agreed most properly that the entire community should have the power of professing and practising what form of faith they please during life, we should say to their relatives, after they are dead, we will at last lay hands upon you, and not permit you to enjoy the privilege of being buried in the churchyard where the remains, perhaps, of your ancestors repose, at all events where you are parishioners, unless you appear there as a member of the Church of England, and have the service of the Church of England read over your remains. That appears to be an inconsistency and an anomaly in the present state of the law, and is in the nature of a grievance.

Then I think you are casting an ungenerous aspersions on our character in refusing to us this right. Here we are engaged side by side with you in carrying on the great work of Christian civilisation. You will acknowledge—indeed, most generous acknowledgments have frequently been made by distinguished members of the Church of England—that but for the labours of the Nonconformists there would be a deplorable destitution of the means of religious instruction among large masses of the people of this country. Some of you do not to hesitate to join with us in various forms of religious and philanthropic enterprise. Yet when we come with our dead to the graveyards, which are the property of the nation, and ask to have them interred by our own ministers and with such religious services as are most consistent with our consciences and preferences, you meet us with uplifted hands and exclaim, *Procul, O procul, est profani!* (Cheers.) It has been alleged over and over again in the course of this debate, that it is a very small grievance with which this bill deals. It may be very small to those who inflict the grievance, but it is those who suffer who are the best judges of that matter. (Hear, hear.) It is astonishing with what perfect philosophical calmness and composure we can endure the wrongs and grievances of others. (Laughter and "Hear.") One of the reasons assigned in support of the allegation that this is a small grievance is that there are now so many opportunities for Dissenters to be buried elsewhere without coming to the graveyards attached to the churches of the Church of England. The hon. member for Leicestershire, in the last debate on this question, speaking as he always does on this question in a kindly and conciliatory spirit, spoke of Wales as a part of the country where there are ample graveyards attached to the chapels. He could scarcely have selected a more unfortunate instance in illustration of his argument, because it is just precisely in Wales that a very large proportion of Dissenting chapels have no graveyards attached to them. I hold in my hand some statistical returns, and I have this guarantee for their correctness, that they have been procured from those who represent the various Nonconformist denominations in Wales. In Carnarvonshire the Calvinistic Methodists, Independents, and Baptists have 240 chapels—of these 35 have graveyards, and 205 have none. In Anglesea there are 147 chapels belonging to the same bodies—25 have graveyards, and 122 have none. In Flintshire the Calvinistic Methodists and Independents have 113 chapels; 13 of these have graveyards and 100 none. In Merionethshire the three denominations have 173 chapels—of these 47 have graveyards and 127 have none. In Denbighshire the Calvinistic Methodists and Independents have 133 chapels—of these 27 have graveyards and 106 have none. In Montgomeryshire the same two denominations have 155 chapels—of these 27 have graveyards, 128 have none. In Cardiganshire the Methodists and Independents have 150 chapels—of these 48 have graveyards and 102 have none. In Carmarthenshire the three denominations have 255 chapels—of these 149 have graveyards and 76 have none. In Glamorganshire the Calvinistic Methodists and Independents have 332 chapels—of these 162 have graveyards, and 170 have none. It is not for me to presume to give advice to the members of the Church of England, they are the best judges of what is their true policy. But I should have thought that in the interest of their own Church, it would be wise to remove these grievances, which are like a blister on the consciences and feelings of a large portion of the community. Some, I believe, oppose this bill, because some of us who promote it advocate the disestablishment of the Church. Certainly we do so, and my only wonder is that right hon. gentlemen proclaim this now, as if they had made some remarkable discovery. Why, we have been engaged any time these thirty years in agitating for disestablishment. But do you imagine that you serve the cause of the Establishment by perpetuating such exclusive and invidious distinctions as these? If I were mindful only of the cause of disestablishment, I should say to my hon. and learned friend, "Pray, don't touch

this question, leave it alone. These scandals that are occurring continually up and down the country, partly through the fault of the clergy, but much more frequently through the state of the law, are making rapid converts to disestablishment, therefore I should be glad to retain this grievance so far as that object is concerned." But I am anxious to see it removed, because I believe it will tend to allay a great deal of irritation and animosity. I wish that around the graves of those who may have differed in life, the battle should no longer rage, especially as we may cherish the consolatory hope that at the very time when we are fighting, as it were, at the tomb, all discord and conflict have ceased for them, as they have entered into what has been beautifully called the all-reconciling world. (Cheers.)

Mr. SCOURFIELD contended that the title of the bill ought to have been, "The Burial Service Bill," and he thought that nothing could reconcile differences in theological views more thoroughly than a uniform service embodying all points on which Protestants were agreed, and excluding all on which they were disagreed being read over the graves of Dissenters and Churchmen alike. (Hear, hear.) Some line must be drawn with regard to the nature of the service permitted, to be that the representatives of every extraordinary delusion should be allowed to go through what they chose to regard as religious ceremonies on the occasion of the funeral of any of their followers.

Mr. D. DAVIES asked the House to regard him as a fair specimen of the Nonconformists. ("Hear," and a laugh.) The vicar of his parish was his tenant, and he might almost say had been his best friend for upwards of thirty-five years, and for a Nonconformist that was a good deal to say. ("Hear," and a laugh.) As a proof of the inaccuracy of the statement that had been so often made that Nonconformists contributed nothing towards the support of their parish churches, he might state that he had been the first to subscribe towards the restoration of his parish church. His grievance, in common with that of other Nonconformists, was that they were denied the same liberty of conscience in death that they enjoyed in life. Granting that burial grounds should be regarded as sacred, permission to Dissenting ministers to pronounce the funeral service would do them no harm. In his opinion, at all events, a Nonconformist minister was as intelligent and as highly educated as a Church of England clergyman. The best plan under the circumstances was for the Church of England not to stand strictly upon what she might regard as her legal rights, but to give and take and to become liberal in her views. He put it to the Government whether it might not be worth their while to lend their aid towards carrying this bill, on the understanding that it should be amended in committee. He trusted that they should hear nothing more of the Interments Bill, under which, he understood, persons would be buried like dogs. He did not wish to interfere with hon. members opposite, who were all very well in their way—(laughter)—but he warned them that if they passed the Interments Bill they would find at the next general election that the power of the Nonconformists was not to be despised. (Hear.)

Mr. NEWDEGATE could not regard the request of the Nonconformists as either modest or moderate, and considered that they should consent to the impost of a new church-rate before pressing their present claim. The bill was not really asked for in the name of toleration, but was brought forward as the result of a feeling of jealousy. He should be willing to vote for any measure that was intended to secure permanent burial-grounds for the burial of Nonconformists, but he would not support a bill which was intended to be the first step towards the disestablishment of the Church. The ultimate view of the Nonconformists had been clearly expressed in the resolutions which had been agreed to at the Nonconformist Conference held in Manchester in 1872, in which it was claimed that the Nonconformists had an equal right with Churchmen not only in the churchyards, but also in the parochial churches. If Nonconformists claimed an independent use of the graveyards of the Church of England, Churchmen might with equal justice claim a right to the use of the graveyards of Nonconformists. (Hear, hear.) By a resolution of the Nonconformist conference, absolute equality was claimed in respect of the marriage laws. Probably this meant that the churches of the Church of England were wanted for marriage services in the same way as the graveyards of the Church of England were wanted for burial services. The object of these demands was to dispossess the Church of England of her property. By the present bill Nonconformists called upon the Church to yield up privileges for which they refused to pay, privileges which had been rendered doubly the right of the Church by the Act for the abolition of church-rates. (Hear, hear.)

Mr. W. E. FORSTER said he was quite aware that it was an old exclusion which was now the subject of complaint. It was one of those old exclusions which the hon. member who had just spoken had vindicated ever since he entered that House, and would probably continue to vindicate as long as he sat there. The hon. gentleman had said the next thing the Dissenters would claim would be the right to enter the churches of the Church of England and hold their services there, and he had quoted resolutions of a Nonconformist conference in justification of that opinion. It was altogether beside the question to refer to those resolutions. As to the one about the marriage laws, it no doubt meant,

not what the hon. member supposed, but that Dissenting ministers, equally with the clergy of the Church of England, should have the power of registering marriages. (Hear, hear.) For his part he was one of those who believed that the State-Church, on the whole, did more good than harm, and he was not prepared to join in any attempt to destroy it. (Hear, hear.) Many Dissenters held the same view. As to the question whether there was really any grievance, he would ask the House to take into consideration the case of Wales. There was in that part of the United Kingdom a population of nearly a million and a-half, and he supposed no one would dispute that the large majority of the population was Nonconformist, and that at all events while there was resistance to such a reasonable bill as the present they were likely to continue Nonconformists. Yet in the case of most of these Dissenters the only graveyards which they could use were the parish graveyards. On the other side of the Channel—in Ireland—the same evil had formerly existed, but had been met by a Tory Government. If the present question was one in which party considerations were mixed up, he might say that the best thing which could happen for the Opposition side of the House was that the bill should be rejected—(Hear, hear)—rejected, moreover, with a simple and positive refusal to entertain any mode of meeting the difficulty. ("No.") Judging by the speech of the Solicitor-General, Government now met the complaints by a denial that there was a serious grievance, and by saying they saw no way of meeting what grievance did exist. It was quite within the power of the Government, if they did not approve the remedy now proposed, to bring forward a measure of their own, as their predecessors had done in regard to Ireland; and perhaps it would be worth the while of the Solicitor-General to read the eloquent speech delivered in favour of the Irish Bill by Mr. Plunket, one of the law officers of Lord Liverpool's Government. Objections had been raised as to the probability of their being crowds and disturbances, but surely all difficulties of that kind could be met in England as they had been in Ireland. No one doubted that if the Government took the matter in hand they would be able to find a satisfactory solution of the difficulty. The hon. and learned member for Marylebone (Mr. Forsyth) had asked why the feelings of members of the Church of England should not be considered as well as those of Nonconformists, but surely the same consideration was not due to the feelings of a man who was intolerant of religious services other than those to which he was accustomed, and the feelings of a man who had either to allow his relation to be buried with a service which he did not approve, or seek a burial place, at great expense and, it might be, with great difficulty, in some other place. (Hear, hear.) If it was a question of consulting the feelings of the majority it would probably be found that in most cases those feelings were on the side of the Dissenters. He could not think so ill of the men and women of the Church of England as to suppose they would be shocked by the proposed change. In Wales there was a peculiar difficulty, owing to the fact that a third or fourth of the population was Baptist. So long as any child of a Baptist was unbaptized there was great risk of the feelings of the family being outraged by the clergyman refusing to allow the child to be buried. Indeed, if the fact came to the knowledge of the clergyman he was bound by law to refuse burial. Perhaps the real objection to the present measure was that the Church was in danger, and that the graveyards were a defensive outwork which ought not to be yielded. There could not be a greater mistake. What really endangered the Church was the refusal to pass such a bill as this. (Hear, hear.)

Mr. CROSS was glad to have heard the assurance of the right hon. gentleman who had just sat down that on his part there was no wish to disturb the present relations between Church and State. (Hear.) He hoped that feeling was shared by a large number who sat on the same side of the House, for he felt certain that the more the country reflected on the question the more emphatically it would recognise that the State gained much more from its connection with the Church than the Church did from its connection with the State. (Hear, hear.) When this matter was first brought before the notice of the House by Sir Morton Peto the grievance complained of was very simply and clearly stated. It was pointed out that by the canon law every parishioner had an absolute right to be interred in the churchyard of the parish, according, of course, to the ceremonies and rites of the Church of England; but that this rule was subject to three exceptions, having reference to persons who had been excommunicated, persons who had committed suicide, and persons who were unbaptized. The sole practical grievance related to the last of these exceptional classes. Now, it was well known that the word "unbaptized" did not refer merely to baptism according to the rites of the Church of England. It applied only to those who had not been baptized at all, and the present head of the Church of England had expressed an authoritative opinion which really took away the only practical grievance of which Sir Morton Peto had complained. The grievance now complained of was totally different. It was demanded, in point of fact, that those who differed from the Church of England should have greater privileges than those who belonged to it. (Hear.) The Nonconformists claimed the right to be interred in the parish churchyard by their own minister and according to their own form of burial service. That was a right which did



not belong to a member of the Church of England. He was bound to accept the services of the clergyman of the parish, although he might never have seen him, or although he might not like him. The complaint which led to the abolition of the church-rates was that Nonconformists had been compelled to pay for services they did not get. Now that they had been relieved of the common law liability, they still maintained that they were entitled to the use of the graveyards, on the ground that they were kept up from a common fund. He had always admitted there was a grievance, and he would be glad to remove it if he could do so without creating practically a greater one. The present measure, he believed, would do very little good to any class, but would produce a great amount of irritation throughout the country. (Hear, hear.) The grievance, moreover, was lessening one. The proper remedy for it would be the establishment of more cemeteries. (Hear.) It might be said that the burial-grounds of the Church of England were in a sense national property, but it must be remembered that there had been voluntary gifts of land for burial-grounds to the Church of England, and surely such gifts ought to be placed under no greater disadvantage than similar gifts for cemeteries? He would only push this argument to the extent of asking whether Nonconformists would like to see the services of the Church of England, or of the Church of Rome, or of the Greek Church performed in their own burial-grounds. (Hear, hear.) He had not heard a single Nonconformist say that he would approve such proceedings. This being so, was it strange that members of the Church of England should feel an objection to the performance of services other than their own in the parish churchyard? When the Nonconformists needed chapels or ministers or schools there appeared to be no difficulty in providing them. Why, then, was it that not only in Wales, but in richer places, there were so very few burial-grounds attached to their chapels? The simple reason was that the want of them was not felt. (Hear, hear.) He believed, indeed, that there were not many Nonconformists who objected to the burial service of the Church of England. If the present measure was passed, it would be impossible to prevent the Nonconformists from making use of the church as well as of the graveyard for their services. If a funeral service was conducted in the open air on a wet, stormy day, great discomfort would be suffered by those attending it, and the thing would be regarded as an outrage. It was certain that as the result of such occurrences the services would have to be allowed in the church. It had been said that no serious difficulties had been met in Ireland, and hon. members had maintained that if the bill was passed the State-Church would last all the longer for it; but did our experience in Ireland altogether bear on this argument? (Cheers.) He for one did not feel inclined to look to the case of Ireland for any precedent in this matter. It must not be overlooked that the provisions of the bill did not tend simply to the relief of Dissenters. They would practically disturb the whole of our ecclesiastical regulations as to burial. The effect of them would be that a man, whether a Dissenter or a member of the Church of England, would be at liberty to ask any clergyman, or minister, or in fact, anybody—it might be the parish doctor—to conduct a burial service. Therefore, they would really inflict, under that bill, the maximum of annoyance and irritation to relieve the minimum of grievance. He asked the House to have some regard for the conscientious feelings of members of the Church of England, and of that hard-working and devoted body of men, her clergy, whom he believed they could not more thoroughly wound and displease than by passing the bill. (Cheers.)

Mr. BAILEY: Sir, I find a difficulty in attempting to address the House for a few minutes on this question, because it seems to me that it neither demands nor admits of much argument. That is a strange thing, perhaps, to say after listening to so much argument about it. But the matter, it appears to me, is so simple—I am not speaking now as to the mode but as to the principle—that I don't know how hon. members are able to find so many arguments on the one side and on the other. In this case, a good many things are admitted. It is admitted that the parochial burial-ground is intended for the service of all the inhabitants of the parish—that all have a right to use it when their friends come to be buried. Generally, the parochial burial-ground has been created and maintained at the expense of the parish. ("No.") I know what hon. members say, but at any rate up to the time of the abolition of church-rates—(Hear, hear)—the burial grounds were provided and supported by the parish. I assume that all the burial-grounds that were in existence before the passing of the Church-rate Abolition Act were established at the cost of the parish, and therefore now are—as they indeed all are by law—the property of the parish. I am sure hon. gentlemen opposite know that, notwithstanding the repeal of church-rates, there are thousands of Dissenters in this country who contribute voluntarily and constantly to the support both of churches and of parochial graveyards. (Hear, hear.) Therefore, I have a right to say that the graveyards for the most part—I believe almost universally—are plots of ground in which the

parishioners generally have a pecuniary interest. Well, it will be said that everybody has a right to be buried there, but only on certain conditions; that either he must have the service of the Established Church, or have no service at all, for that, I think, is the argument of hon. gentlemen opposite. Now, it is quite open to persons to dissent if they like from the service of the Church of England. About one-half the population of England and Wales have dissented. That, I think, is a considerable matter when you are discussing this question. There are many grounds on which men have dissented from the Church of England; but, being brought up in circumstances of Nonconformity in their families and in all their associations, it is quite reasonable to expect and easy to understand that they should prefer that at a time like this and for a service of this nature some other service or ceremony should be adopted in their case. If that be so, I should like to have some reasonable ground stated why their wish should not be complied with. (Hear, hear.) You say they shall have your service, or no service at all. But there may be those who although from some cause or other they entirely dislike the Church service, still are of opinion that it is better to have some service, not for the sake of the dead—I hope, indeed I believe, that no Nonconformist in this country is so superstitious as to believe that—but for the sake of the living and those who surround the grave. Why do you impose this test? You say the graveyard is the graveyard of the parish. The body which is brought to the parish graveyard is that of the parishioner whom only last week you held as a parishioner, and whom you met in your street, on his farm, or in his garden. He comes and his friends propose to bury him there. You say, "No; he shall not come at all except on certain conditions. First of all, he shall have read over him a service arranged some two or three hundred years ago,"—which I am willing to admit is very impressive and very beautiful; nobody, I think, denies that,—but "he shall have this read over him, and nothing else; if he does not have this, he shall have nothing at all." I won't say he shall be buried like a dog. That is an expression founded on a miserable superstition. According to that argument, I shall be buried like a dog, and all those with whom I am most connected and whom I most love, and the Society for which in past times my ancestors suffered persecution, have all been buried "like dogs," if that phrase be a just one. (Cheers.) But I ask, if half your population have this opinion, why is it that they should have this test imposed on them? (Hear, hear.) You have abolished the test for officers; it is not necessary now that a man should take the sacrament according to the practice of the Church of England before he undertakes any office under the Crown. That test has been swept away. Why is it, when a man, or the body of a man, of one of the parishioners comes to your graveyard gate, and his friends ask that he may be there interred with decency and solemnity, that you say,—"No, he shall not enter here and not be buried here,"—even although his family, his parents who have gone before him, and his children who have prematurely died, lie there,—unless he has the service that we have prescribed, or unless he has no service at all; and shall thus be buried in a manner of which his friends may not approve? (Cheers.) I ask that question of hon. gentlemen opposite. Why is it that you have abolished the test in so many other instances and that in this instance you adhere to it?—for it is no other than a test.—I will take the case of my own sect and try to draw an argument from that. We have no baptism; we don't think it necessary. We have no service—no ordered and stated service—over the dead. We don't think that necessary. But when a funeral occurs in my sect the body is borne with as much decency and solemnity as in any other sect or in any other case to the graveside. The coffin is laid by the side of the grave. The family and friends and the mourners stand around, and they are given some time—no fixed time; it may be five minutes, or ten, or even longer—for that private and solemn meditation to which the grave invites even the most unthinking and the most frivolous. If any one there feels it his duty to offer any word of exhortation, he is at liberty to offer it. If he feels that he can bow the knee and offer a prayer to Heaven, not for the dead but for those who stand around the grave, for comfort for the widow or for succour and fatherly care for the fatherless children, that prayer is offered. (Cheers.) Well, but if this were done in one of your graveyards—if, for example, such a thing were done there, and a member of my sect or a Baptist, an Independent, or a Wesleyan, came to the graveyard, and if some God-fearing and good man there spoke some word of exhortation or his knees offered a prayer to God, is there one of you on this side or on that, or one of your clergymen, or any thoughtful and Christian man connected with your Church, who would dare in the sight of Heaven to condemn that or to interfere with it by force of law? (Cheers.) The proposition as reduced to a simple case like that is monstrous and intolerable, and I believe the time will come when men will never believe that such a thing could have been seriously discussed in the House of Commons. (Hear, hear.) Well, but what is wanted—I don't mean by the clauses and the details, but by the principle of this bill? Simply that the Nonconformists of this country—the Independents, the Baptists, the Wesleyans, or the members of my sect—shall be permitted to enter the parochial grave-ard and conduct not what

is commonly called a service, but the ceremony of a funeral, in the way that I have described my sect as doing? Because, although with respect to us there is no stated and recognised, no written or printed, form, yet what does it signify whether it is written or printed or is the extempore utterance of the heart on a solemn occasion of that kind? (Cheers.) I say that, without any harm to the Church of England, but to its great benefit and the benefit of all that Christianity teaches, such a system might be wisely adopted in this country. (Hear, hear.) The right hon. gentleman (Mr. Cross) seemed to think that a great grievance would arise, that the feelings of the ministers of the Church would be harassed. Well, no doubt if men have feelings of that kind, nurtured by preference and monopoly—(Hear, hear)—the time will come—it constantly comes—when those feelings will have to subside or suffer something like discomfort. My right hon. friend the member for Bradford has quoted the opinion of a distinguished lawyer and former member of this House, some fifty years ago, as to the case of Ireland. What is the case of Scotland at this moment? I was down in Scotland last July, and I recollect particularly visiting a quiet little parish graveyard there. I noticed a tomb erected in what I thought good taste. From the inscription on it I found it was the tomb of a minister who had been the minister of that parish before the Disruption of 1843. Well, after the Disruption—and the same thing is to be seen in many parishes in Scotland—the minister who succeeded became the minister of a Free Church in the very same parish. At the end of his earthly career he is buried alongside of the very minister who succeeded him in the parish in which he was originally settled. (Hear, hear.) In Scotland they know no difference of this kind. Somebody will get up and say, "Yes, but in Scotland they don't care about these things, because their ground is not"—what do they call it? ("Hear," and a laugh)—"consecrated." But may I tell hon. gentlemen opposite what is the course which the Church of Scotland takes with regard to the Episcopalian Church in that country? You have Scotch bishops and Scotch clergy, and Scotchmen who are Episcopalian. Well, they are allowed to be buried in the churchyards, and your own burial service is constantly and regularly read over the bodies of Episcopalian in Presbyterian graveyards in Scotland. (Cheers.) Now, I ask you if in Ireland fifty years ago it was thought necessary to abolish the exclusive system,—if in Scotland, by the Christian liberality and good feeling of the Scotch Presbyterians, Episcopalian are treated so justly in this matter, why is it that Presbyterians in England and Nonconformists generally should have to appeal to some 400 gentlemen on that side of this House—all of whom, I presume, or the great bulk of whom, are members of the Established Church of England—and that you should think it necessary to reject a bill like this? (Hear, hear.) The right hon. gentleman the Home Secretary, as I understand him, does not object to the principle of the measure. He would be willing—for I have always noticed in him ever since he has sat in this House a certain liberality, which, I think, is rather in advance of some other feelings that I have since evinced among his friends—he, I say, is willing to adopt some principle of this kind, and, if possible, by some means that he thinks would be less hurtful to the feelings of Churchmen, he would assent to some measure having the effect which this one is intended to produce. I am sorry that in the course of his speech—having made that admission for which I gave him credit—he did not indicate us to some mode by which he thought that could be accomplished; because if he could point out to us any reasonable method that would be at all satisfactory to those who appeal to you on this question, I feel sure the hon. and learned member for Denbighshire would be delighted to give him all the help in his power, and would even withdraw his own measure and adopt the Government Bill if it succeeded in doing that which the right hon. gentleman proposes. (Hear, hear.) I have only one other observation to make—I wish to speak to Churchmen on another point that bears on this subject. All the arguments, all the feelings that have been expressed to-day I have heard and seen expressed I think twenty times since I have been in Parliament on the question of church-rates. You know how much you prophesied about the ill effect of abolishing church-rates, and you also know how little your prophecies have been fulfilled. (Hear, hear.) You know how greatly you feared that your churches would fall into decay, and that churchyards and everything connected with the Established Church would suffer. I believe there never was a time since the Church of England has existed in which your churches and churchyards were kept in such admirable order as they are at this moment. There never was a time when so many old churches were being repaired and rebuilt and so many new ones erected as has been the case since the day when nobody was compelled to subscribe for them. (Hear, hear.) There is no doubt that the voluntary effort of the people—mainly, of course, of Churchmen—has done more for the Church than any law that Parliament could ever pass. And I would say to Churchmen—perhaps you think I cannot put myself in your position, but I think to some extent I can—I would say to you that if you were to deal with the Nonconformists of this country with more consideration and more condescension, with more of what I call Christian kindness and liberality in regard to a matter of this sort, I suspect you would find that



the strength of the Church would not be lessened but increased, that the hostility with which in many parts it is viewed would diminish, and that there would be a general subsidence of some of that animosity which must, I am afraid, to some extent prevail where there is a favoured and Established Church. (Hear.) It is a political question, as the Church-rate was a political question. Churchmen in the country, wherever you meet with them, do not discuss this subject as it is discussed in Parliament. They are more liberal than Parliament. Parliament is fettered by party ties. These questions are made questions of party; and in questions of party and in party discussions I am afraid that sometimes common sense, often justice, and very often Christian thought and Christian liberality, are almost entirely forgotten. (Cheers.) If we could once get rid of party discussion, and could consider this matter as men—whether we be Nonconformists or Churchmen—above all things for that brotherly kindness and that peace which are inculcated upon us all alike by all the precepts of our common Christianity, I think we should have no difficulty in agreeing by a large majority to the bill now before us. (Cheers.)

Mr. O'MORGAN said, after the eloquent speech to which the House had just listened, he would waive his right of reply.

The House then divided, and there voted—

For the second reading . . . . . 234

Against it . . . . . 248

Majority against . . . . . 14

The announcement of the numbers was received with much cheering by the Opposition.

#### THE DIVISION LIST.

##### AYES, 234.

Acland, Sir T D  
Adam, W P  
Allen, W S  
Amory, Sir J H  
Anderson, G  
Antrobus, Sir E  
Ashley, Hon E M  
Backhouse, E  
Balfour, Sir G  
Barclay, A C  
Barley, J W  
Bass, A  
Bass, M T  
Bazley, Sir T  
Beaumont, Major F  
Beaumont, W B  
Biddulph, M  
Biggar, J G  
Blennerhassett, R  
Bolckow, H W  
Brassey, T  
Briggs, W E  
Bright, J  
Bristowe, S B  
Brookhurst, W C  
Brogden, A  
Brooks, M  
Brown, A H  
Brown, G E  
Burt, T  
Butt, J  
Cameron, C  
Campbell - Banner-  
man, H  
Carrington, Hon Col  
Carter, R M  
Cartwright, W C  
Cave, Thomas  
Cavendish, Lord F  
Chadwick, D  
Childers, H  
Cholmeley, Sir H  
Clarke, J C  
Clifford C C  
Clive, G  
Cole, H T  
Collins, E  
Colman, J  
Corbett, J  
Corry, J P  
Cotes, O C  
Cowen, J  
Cowen, J  
Crawford, J S  
Cross, J K  
Crosley, J  
Dalway, M R  
Davies, H R  
Davies, D  
Davies, R  
Dilke, Sir C W  
Dilwyn, L L  
Dixon, G  
Dodds, J  
Dodson, J G  
Downing, M C  
Duff, M E  
Dundas, J C  
Earp, T  
Edwards, H  
Egerton, A H  
Ellice, E  
Eyton, P E  
Fawcett, H  
Ferguson, R  
Fitzmaurice, Lord E  
Fitzwilliam, Hon C  
Fletcher, I  
Foljambe, F W  
Fordyce, W D

##### NOES, 248.

Adderley, Sir C  
Alexander, Col  
Allen, Major  
Allsopp, H  
Arkwright, A P  
Arkwright, F  
Arkwright, R  
Ashbury, J L  
Bagge, Sir W  
Balfour, A J  
Baring, T C  
Barrington, Lord  
Bartlett, Col  
Bates, E  
Bateson, Sir T  
Bathurst, A A  
Beach, Sir M H  
Beach, W W  
Bentinck, G C  
Bentinck, G W  
Berensford, Col M  
Birley, H

Forster, Sir C  
Forster, W E  
Fothergill, R  
French, Hon C  
Gladstone, W E  
Gladstone, W H  
Goldamid, Sir F  
Goldamid, J  
Goosen, G J  
Gourley, E T  
Gower, Hon E F  
Grey, Earl  
Grieve, J J  
Gurney, R  
Hamilton, Marq  
Hankey, T  
Harcourt, Sir W V  
Harrison, C  
Harrison, J F  
Hartington, Marq  
Havelock, Sir H  
Hayter, A D  
Herbert, H A  
Herschell, F  
Hill, T R  
Holmes, K D  
Holmes, J  
Holmes, W  
Hopwood, C H  
Horsman, E  
Howard, Hon C  
Hughes, W B  
Ingram, W J  
Jackson, H M  
James, W H  
James, Sir H  
Jenkins, D J  
Johnstone, Sir H  
Kay - Shuttleworth  
U J  
Kensington, Lord  
Kinnaird, Hon A F  
Lambert, N G  
Laverton, A  
Lawrence, Sir J C  
Lawson, Sir W  
Leatham, E A  
Leeman, G  
Lefevre, G J S  
Leith, J F  
Lewis, C E  
Lloyd, M  
Locke, J  
Lorne, Marquis  
Lowe, R  
Lubbock, Sir J  
Lush, D  
Lusk, Sir A  
MacCarthy, J C  
Macdonald, A  
Macduff, Lord  
Macgregor, D  
Macintosh, C F  
MacArthur, A  
MacArthur, W  
McKenna, Sir J  
McLagan, P  
McLaren, D  
Matland, J  
Majoribanks, Sir D  
Marling, S S  
Martin, P  
Massey, W N  
Matheeson, A  
Maxwell, Sir W S  
Milbank, F A  
Monck, Sir A E  
Monk, C J  
Morley, S  
Munella, A J

Muntz, P H  
Mure, Colonel  
Murphy, M D  
Nevill, C W  
Noel, E  
Nolan, Capt  
Norwood, C M  
O'Brien, Sir P  
O'Byrne, W R  
O'Connor, Don, The  
O'Gorman, P  
O'Reilly, M  
O'Sullivan, W H  
Palmer, C M  
Pease, J W  
Peel, A W  
Pender, J  
Pennington, F  
Perkins, Sir F  
Phillips, R N  
Playfair, Dr L  
Plimsoll, S  
Potter, T B  
Power, J  
Power, R  
Price, W E  
Ralli, P  
Ramsay, J  
Rathbone, W  
Reed, E J  
Richard, H  
Robertson, H  
Roebuck, J A  
Ronayne, J P  
Rothschild, N M  
Russell, Lord A  
St. Aubyn, Sir J  
Samuda, J D A  
Samuelson, B  
Seely, C  
Shaw, R  
Shaw, W  
Sheriff, A C  
Simon, Sergeant  
Sinclair, Sir J G  
Smith, E  
Smyth, R  
Stacpoole, W  
Stadford, Marquis  
Stansfeld, J  
Stevenson, J C  
Stuart, Colonel  
Sullivan, A  
Swarston, A  
Taylor, D  
Taylor, P A  
Temple, W C  
Tillett, J H  
Torrens, W T M  
Tracy, Hon C  
Trevelyan, G O  
Villiers, C P  
Vivian, A P  
Vivian, H H  
Waddy, S D  
Walsh, Hon A  
Walter, J  
Waterlow, Sir S  
Watkin, Sir E  
Wheeler, T M  
Whalley, G H  
Williams, W  
Wilson, C  
Wilson, Sir M  
Yeaman, J  
Young, A W

TELLERS.  
Morgan, O  
Martin, W  
Clifton, T H  
Clive, Hon Col G  
Close, M C  
Closely, S W  
Cobbett, J M  
Cobbold, J P  
Cochrane, A D  
Cole, Hon Col H  
Cooper, O E  
Cordes, T  
Cotton, Ald  
Cross, R A  
Cubitt, G  
Cust, H C  
Dalkeith, Earl of  
Davenport, W B  
Deakin, J H  
Denison, C B  
Denison, W E  
Dick, F  
Dickson, Major A G  
Disraeli, B

Dyke, W H  
Dyott, Col R  
Eaton, H W  
Edmonstone, Ad  
Egerton, Hon A F  
Egerton, Sir P G  
Egerton, Hon W  
Elliot, Sir G  
Elphinstone, Sir J  
Emlyn, Lord  
Elington, Lord  
Estcourt, G B  
Fielden, J  
Fielden, J  
Fellowes, E  
Finch, G H  
Fitzgerald, Sir S  
Floyer, J  
Folkestone, Lord  
Forester, C T W  
Forsyth, W  
Foster, W H  
Fraser, Sir W A  
Gallwey, Sir W P  
Gardner, J T A  
Garnier, J C  
Gibson, E  
Gilpin, Col  
Goddard, A L  
Gordon, W  
Gore, J R  
Gore, W R  
Gorst, J E  
Grantham, W  
Gregory, G B  
Hall, A W  
Halsey, T F  
Hamilton, Lord C  
Hamilton, Lord G  
Hanbury, R W  
Hardcastle, E  
Hardy, J S  
Hay, Sir J C  
Heath, E  
Heath, J W  
Herman, E  
Hervy, Lord A  
Hervy, Lord F  
Hick, J  
Hildyard, T B  
Hill, A S  
Hodgson, W N  
Hogg, Sir J M  
Holford, J P  
Holker, Sir J  
Holland, Sir H T  
Holmesdale, Lord  
Holt, J M  
Home, Capt  
Hood, Hon Capt  
Hope, A J  
Hubbard, J  
Hunt, G W

Isaac, S  
Jervis, Col  
Johnson, J G  
Jones, J  
Kennard, Col  
Kennaway, Sir J  
Knight, F W  
Knightley, Sir R  
Knowles, T  
Lacoe, Sir E H  
Lee, Major V  
Legard, Sir C  
Leph, W J  
Lennox, Lord H G  
Lindsay, Col R L  
Lloyd, S  
Lloyd, T E  
Lopes, H C  
Lopes, Sir M  
Lowther, Hon W  
Lowther, J  
Mahon, Lord  
Majendie, L A  
Makins, Col  
Malcolm, J W  
Manners, Lord J  
March, Earl of  
Mellor, T W  
Merewether, C G  
Mills, A  
Mills, Sir C H  
Monckton, F  
Monckton, Hon G  
Mowbray, J R  
Munaster, Lord  
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Powell, W  
Præd, C T  
Price, Capt  
Read, C S  
Readlesham, Lord  
Repton, G W  
Ridley, M W

FOR THE BILL.  
Grosvenor, Lord R  
Brassey, H  
Whitbread, S  
Cowper, Hon H  
Duff, R W  
Jenkins, E  
Conyngham, Lord F  
Rashleigh, Sir C  
Talbot, C R M  
Calebrouke, Sir T E  
Evans, W  
Kingscote, Col  
Chambers, Sir T  
Baxter, Right Hon W E  
Law, Right Hon H  
Holland, Samuel  
McCombie, W

AGAINST.  
Bourne, Col  
Round, J  
Brice, Col R  
Learmonth, Col  
Astley, Sir J  
Ashton, R  
Galway, Visct  
Trevor, Lord E Hill  
Watney, J  
Goldney, G  
Allsopp, S C  
Bective, Earl of  
Harvey, Sir R B  
Prael, H B  
Wheelhouse, W  
Corbett, Col  
Jenkinson, Sir G

The following is a comparative statement of the votes on the Burials Bill in the last and in the present Parliament:—

	Last Parliament				Present Parliament.			
	1870.	1871.	1872.	1873.	1875.			
For	235	213	181	280	236			
Against	124	151	110	217	250			
Majority	111	62	71	63	(Against) 14			
In House of	359	364	291	501	480			

\*. The tellers are included in each case.

Seven Conservative members voted for the bill on Wednesday last, viz.—Irish members—Marquis of Hamilton (Donegal), Mr. C. E. Lewis (London-derry), and Mr. J. P. Corry (Belfast); one English—Mr. Russell Gurney (Southampton); one Welsh—the Hon. Arthur Walsh (Radnorshire); and one Scotch—Sir W. Stirling-Maxwell. The only Liberal who voted against the bill was Mr. W. H. Foster (Bridgnorth). The Right Hon. Gathorne Hardy (Oxford) and Right Hon. Stephen Cave (Shoreham) were prevented by indisposition from voting against the bill.

MR. MOODY AND THE LIBERATION MOVEMENT.—Referring to the mild reference to a single remark of Mr. Moody's which appeared in our last number, the London correspondent of the *Sheffield Independent* says—"An impression has no doubt been made upon the mind of Mr. Moody by the manner in which a few conspicuous English Churchmen have come forward to co-operate with him in his movement, and he hardly knows to what an extent the Church as a whole holds aloof from him, and regards with contempt and dislike the revival to which he has given his energies. Mr. Moody, though he owes the greater part of his success to Nonconformist aid, was not under any obligation to join the Nonconformists in any way in their political work in this country; but he should have steered clear of the opposite blunder of patting the Establishment as such on the back. I make special mention of the fact because, though the organ of the Liberationists refers to the incident in mild terms, there are to be heard outside the pages of that organ expressions not quite so mild on the subject." *Per contra*, it may be stated that in one of his sermons at the Agricultural Hall, the other day, Mr. Moody's leading illustration was the scene on Mount Carmel between the prophet and the priests of Baal. As to the latter he said—"They were members of the Established Church—the Established Church of that land!" a remark which the *Record* regards as open to exception.

#### THE MOODY AND SANKEY SERVICES.

At Her Majesty's Theatre, on Wednesday, the royal box was again occupied by the Duchess of Sutherland, the Lady Constance Lovelace Gower, and the Duke and Duchess of St. Albans. There was also present a very large number of the aristocracy in the reserved seats, and the body of the house was densely crowded. During the progress of Tuesday morning's meeting one of the audience suddenly rose to his feet, and exclaimed, "The Spirit of the Lord is upon me! I have a message for Mr. Moody." Of course the proceedings of the meeting were stopped, but Mr. Moody, rising from his seat, gave out a hymn, during the singing of which several of the ushers expelled the noisy visitor from the building, it being thought that his object was to cause a disturbance amongst the assembly.

In the same place on Friday Mr. Moody concluded his second of the two discourses he has delivered on "The Blood." People, he said, will talk of Christ as an example, and speak of His wonderful life, whilst they shrink from contemplating the vastness of the sacrifice whereby the life of God's dear Son was given as the ransom, the redemption price of a lost and sinful world. Mr. Moody showed that "the scarlet thread" ran through the whole Bible from Genesis to Revelation. He charged those who heard, as they valued their own salvation, or the souls of the children, to shun any ministry, whether in the Established Church or amongst Nonconformists, where the Atonement by blood was denied or kept in the background. "Make much of the blood," was the advice of a great American Professor at Princeton to his students. In his old age he would repeat to them, "Make much of the blood—this is the secret of saving preaching." On Friday the Duchess of Sutherland and one of her daughters was in the royal box; also Miss Marsh; the Earl of Harrowby and Lady Sandon; also the Countesses of Camperdown and Gainsborough.

On Sunday morning, at eight o'clock, Mr. Moody gave an address in Her Majesty's Opera House to Christian workers. The house was nearly full, about 5,000 being present. Mr. Moody took the subject of his discourse from the parable of the talents—"To every man according to his several ability" (Matt. xxv. 15). At the close of the service he referred to the great expense the committee were under for the use of that building—some 5,000l.—and desired that there should be a better attendance at the evening meetings held there while he was conducting services in other parts of London. He requested all to stand who would endeavour to be present at the services to be held during the week just commenced, and this was responded to by nearly all rising. In the afternoon Mr. Moody conducted a second service in the Opera House, which was to have commenced at half-past three, but as the place was filled some little time before, he commenced, at a quarter past, by giving out the 40th hymn: "The Great Physician now is near"; after which Mr. Henry Drummond engaged in prayer. Mr. Moody took his text from John iii. 3—"Except a man be born again, he cannot see the Kingdom of God." Lord Shaftesbury and his youngest son, the Hon. Cecil Ashley, occupied the royal box. In the evening Mr. Moody preached at the Agricultural Hall; the Right Hon. W. E. Gladstone with the Hon. A. Kinnaird were on the platform. Mr. Moody preached from Luke ix. 56—"For the Son of Man is not come to destroy men's lives, but to save them," and was listened to with unbroken attention by an immense assembly. Mr. Sankey was not present, being engaged at the large hall in the Bow-road.

Mr. Thomas Stone, chairman of Messrs. Moody and Sankey's committee, answers inquiries as to funds. When Mr. Moody addressed the clergy and ministers at Freemasons' Hall he stated that he and Mr. Sankey would not receive any money from the London committee; he also stated that the royalty upon the sale of hymn and tune books would from January 1, 1875, be paid to a trustee (a London merchant, whom he named) to be devoted to Christian work when they shall have returned to America. Mr. Moody and Mr. Sankey have since confirmed these statements, and refuse to receive, and do not receive, any money from either source. What, then, is the money wanted for by the committee? "Before me I have an estimate, dated April 23, made by our honorary architect, Mr. W. A. Boulnois, giving the probable cost of rent of the Agricultural and Moorgate-street Halls, the Opera House and Victoria Theatre, and the erection of large temporary halls at Bow and Camberwell, together with gas, wages, printing, advertising, and the purchase of 22,000 chairs, making a total of 26,018l.;" this, he adds, is below the amount required to pay all to July 10 next. The expenses may reach 30,000l., of which only 16,000l. has been subscribed, and Mr. Stone states that they have no collecting boxes, and the admission to every service, with or without ticket, is absolutely free of charge.

THE MONUMENT ERECTED IN BUNHILL FIELDS TO THE MEMORY OF THE REV. JOSEPH HUGHES, M.A., pastor of the Baptist Church at Battersea, originator of the British and Foreign Bible Society and one of the founders of the Religious Tract Society, is now finished, and will be inaugurated on Monday next, May 3, at 3.30 p.m. The Earl of Shaftesbury, Sir Charles Reed, Joseph Tritton, Esq., the Revs. D. Angus and Dr. Stoughton, and other ministers and gentlemen, are expected to take part in the proceedings.



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